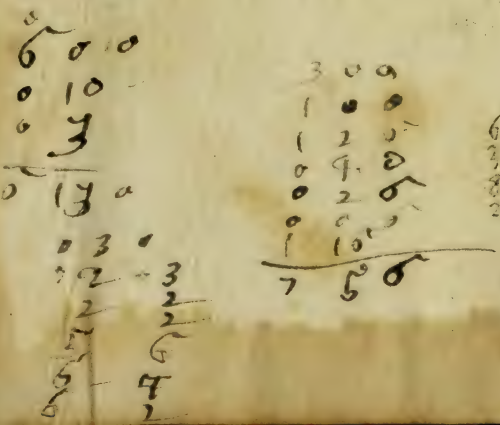

thay thathay thay
thay thay th at thos the
un plean by [illegible] thay thay that
thos thay haue th
her of god thay
un are thay un [illegible] thay thay th
thee haue [illegible]

thay thay thay thay
thear [illegible]

thay thay ybu

thay thay that thay haue
mand thear h and with thay
haue many that Shal
and thay then thay th
thay them

[illegible]
[illegible]

thay the thos thay haue
many frinds but
the por god her's befor 97

*191

67 mus: stavdr

tim : 1 : ch : 16 vors by his apostle

1 the one he dezy the god the world king

ts god is grvdnce of dis wisde to carfordl

4 of age gvd onnisde

lik l thy holindi for 2 gl

1 his pray : his ordr ord glory

1 for bvdr ord e ver omen

9 of that own godly man glord

god mor than al the corndl

nopi in the world ; that cord

rol man may give ordl tostam

ony to the glory of god the

thy havd nosonferdy in them

33 isfert : 3 thy lik vis thy grve

a tastomony of god in therd desiry

1 the corndl mo may may glory

to god mord in the world than

a godly man may do 3 that won

godly man glorify god mor than

al the corndl man in the world

1 may say in thy cors chris 11 bvk 3

1 a godly man gis hir hol to god 2613

9 psalm 30 vers godry godly man giv

his lovd to god ond thy idid

hos he lay his hort thy hoad al

that other man com befor god

ond mack a confussiom thy ord

acting lik asaint but it thy belefs

1 thy bol ondr compufidon 2 god ve be

cas thy dont give thr hors to

cas thy dont give ther hort thy

dont give nothing als

1 by the hapied thy look upon

him : then a godly mon look upon god

as infindt porfect in goodnes

thy look upon god as he is on to com

yrde him hon do other mor look

lom of them look upon him opon

1 fom of them look upon him ofon

bulyont mostrr 3 thy look upon

god as agrsy is grde : 4 : nobody

stod whe god dos to this singevd lor morss

upon him mor thon vron ond

14 pſalm 4 i ſerort of ſae wor
keke of thee workor of iniqui
ſnolsq the miſroy of man is grot
upon them be coſ thy
of it bo thee boy ore thy yuorſ cote
there with d c thor ſeiore one
unperſnad dwlsinor thet go oſt
on in their ſines act moſt
vaniſhlo ſnll7 ~~bel~~ hoſoh 2
thy dont conſidor whet is lik
to be their end confor mateor
1 by the nomo and totly jacet
ond gevor to them in ſcriptu
god he cols them ſools ſirſt
1 provorbs 47 : 22 thel ſo
la mops cornol thorng by inſ
ſom tous thy ore c mot pongoe
ond thy ore cold blind moſt r 17
that is thy ore el
2 it fis ſeddor buodont be
cos thoir cont ond yeoſ reſ
queda why thiſ ſhod continue
in thor sins it mo cors
1 thot ther is no profet yott
it tis obondont diſeyantoeſ
2 ther is no plesur qus by it
sin is always bitor in the lot
3 ther is no ſaftey in it it is
ſo ſor from al ſefty thot it
exposes mon to danyer
4 men ere unſpocobly looſors
by sin thy lovs y ond beeo
5 thoas thos that ore woll
dyer in thot [illegible] ſin
wit ropont of aſto woods

hotdh i y udss you hove hord
thos the onger of the lord is not
rdmovd but wd ord cosdd to mor
undor if you osk why the lord
ongor i ot the lord rd mo
thol thod the rdson why our hornds
is hinderd it the con tod
f at be osedd the ressr why the
rdcpl under mords ord so furthor
that unclen and sencbal fosts do
somtims cossoshol poosh to for
git the onger of god and thor
ond misord 22 yorkezwdt
thy oro incfoctdd with the ongor
of the lord i 6 domos 2 bu t
thy ore thinking hove to livd ond
lif: 1 that unclen ond sthol do to
m ttinos dr rn gade the hort of an
rofosing to bo drsogxd from god
5 droomes: 8 u: 9 roms 2 wd thow
hovd not won orto but the hol
body: 1 thy ord sotting out thore
horts to dous hove to grotofi thor
last 28 prov loost thy ord floting
ond contrivin hove to fd unclen
8 prom: 12 :2 thy delight in ond
love the lost: 7 prov: 17 : 18
so thu sorchol lood: 3 kos : 8
2 mis: 11 thos lotst hove got the
hort of olhoncvol pdopol
2 thot unclopdyfol hove got the
losts do mas thom for git the
ongor of god withor ond mistd
1 thor hort boeng sot upon thy
lost thy ore toskdn away from god
thy tak away the hort from god
by hindrdn opoogt orotorson from
delyghtdn in god thot lost tok oway
the hort from god by hindrons
thor obeddnco to him
2 sade lost tok oway the hort
from [illegible] ne [illegible] from thor gotts
ony [illegible] of thor hort from
observatn of sitting reron deedy

thy vil I confess they wor fols
they vil goor out [illegible] oods of tor
y, wo wos so wbor [illegible]tol reso
mon bovd to rytdfrd them forthe
gindf for thy act agains roson
1 y we may so ovd rofe why we
mon ord podof to obd cotf of
god in the yofrd nof if thy
do nof know wbot thy do
it dif for wont of knoly
ny mof bd of convictor tool
thof thot ord ronnry on just
in thot thy act vory foolishly
thy ord ronins in to myrof
o thet you nod bd convinsd
thf own thing thet you
ord act my very foolishly
or but
1 in the thot you now inga
bove no providence of salvotn
you ord not out of the roch
of dom notron
2 the wof you sop now bof
aproper otondonce to your rodi
ys ord going down to the
chomodrs of bot god but
it cat bo from if thy bo go
3 the wof ord way you ord
now in it the way which ha
rodrd abondonnd olrody
o fuch other exemp mighe bd
your worning & gold doth
4 your polvotion of vory dout
fol ord bozord of it depords
upon mony unportont thing
it dopont upon lif wdks
of god and the strivins
of the sprit ond thos
bre very uncertain they
lond it thif very bozord of

us i may be so shut of over grea
vesser wh[illegible] are so unstricke of god
anger a[illegible] own mind we are in
dulging our soles in thes lusts
2 thee under lust is very prodis
bel and exceedins sin full
5 we may see what great need we
have for aspeedy reformation
for thes cons: ins X to coleger
at to work against thes lusts
1 cont that thy are abomination
that god tast no pleasure in
2 con thy are sins that ripen
apeople apas for the day of slote
thes lust do hasten the iudgme
ndes of god iudgment upon us
2? ysaih 1? 1 nahm: 10 u? d
12 math: 45: vers 21 luke: 31
thy liwel hinder the efecas
of ordnen and the conuersi of
our souls those that desolve 2th
17 thes lust may be the welo
perpos 2 habbakk: 5 21 det 20
co that the indulgen of the
lust wil bring pove 23 pro: 21
17 iohn: 3 ther are to sorts of
men ons is that have no care
about ther solvation therof
1 another sort that are
terefied about ther condisio
ns is bout thy dons no god
1 the sheng comandes the
17 the nolig of the father
and ieasus our thef ore hore
described the rotlderi god

thy that yet shard trust in sp
ther novd t be ashamed

it wed consider ja doty incon bent
upon mon that are comente after
16 mat if any man wil denie him
self and take up the crose and folow
& thy 4 oduty in com bent upon al

1 he that wed afsum salvation by ihsys
x he must denie himself he must
part with al lusts for x 4 answer
to save from our sin and not in our sin
2 another duty is to take up the cross of
x ~~and~~ wrong to part with al rather
than with x when i com to the tryel
4 tis a cosly thing for thes that have
litel there for they shold ave much
3 that thy be folower of x
1 that thy do imbrace his doctrine to sub
mit to him as their had and captin
2 to imitat x example i in heme
elosy thy stirwod ~~or~~ x dostrines must
be folowery of him .2. then thy
must imitate him in holy ness
his example shod be our gidance
2 it his for evoden y we consider the
dutys that are incumbent upon
such men for their are spesiale duty
in con bent upon such men for
unto whom much y comited much
1 thy are under greater obligation
to baregad than other their duty
are greater than others
2 thy are mor oportunety of doing
good than other thy have mor freedom
then other so ~~do~~ ~~up~~ otare gabaspe
duty and al so prifet doty

by mister will my sermon
in februarry the 13 1678

hedr is the comendashon of
his nolig, ond thot is dstorndst
no mon con com vnto chris
tel he ges assvrdst tel noligd
of god ond iesus christ
the vnderstanding must goe befor
the wil op: thor is sovrel sorts
of nolis of god ond christ
1 thot is anrol thot mon hav
by tradishon thot thy had from
thor fore fothors & for Iny nol
wil not work faith
2 thot is vnaffsonol nolig the
mon of hav of chrs iesus:
thy con orgve thot god sont
christ in to the world to sove
mon may prove by this thot
the gospel is trve but thy cone
noit. 3 thy hav nolig of god
ond chris by ilomanashi on
andtrd mon may hav a grat
deel of discovery of hav but it
ont work faith. 4 ther is a spi
ritual nolis of god ond christ
thor is anvd deornd spiritual light
thot god put in the om thy noligin
tol discevre the noter of spiritu
2 thot the nolis of god ond
christ must goe to gather
for he thot knows god knows christ
ond he thot dont knov god
dont knov christ they ore iond
2 colos: 2 vers the mistr of the
to gorry to gather is the vnder
nerects of god ros i beey they dont
beleve the word of god

a soul truely humbel wil never
stand to vindecat himselfe becaus
ndoer stand mirsing and sinvating

- the burden of sin wil make amen
sot lighte by by other burdens

3 d y love acer of thos thing that
do meso: thes proably longer then thy
need ought to be: i aprehending
that ther is som worth in thes trau
bls to fit them for god

2 ignerance of the nessasity of savin
light thy dont labour to under
stand the way of coming to X
c dont labour to heale thear wounds
that sin has made in the conshons

to y hope to X in away of faithe
this is the only way apinted in the gosp
X is the only propisation for sin so
being iustified by faith we have
pece with god

---

10 mars 25 v sorry for acon

1 ther is som thing shining in vertin
in so heven that dos rejoyce the
nodels ey and that is the spraryt
way of deyrandat i had is seen
thing in wine that dos rejoyce
the camel namly the belly and bi
tod thees u cany onlevg it utonly
andos hovd muted rodocamel

2 danger of riches and the dif
relty that thy put in the way to
our salvation is a thing that thy
shood very much think of
pro of thos riches do very much
indanger the soull of [illegible]

btcq flcct · thof thot boys not
proddtt noliy of god dont nonvti
rdrof of gods groc(d3: omin thes
hof not thd proddtt- noliy of chof
opt dorond upon the poticbdre y
of hos socprdtv bl.t so pifl.orc dy i
dos ddpone upon the glory of ckn
— thof thot hont the proddtt nolig
of god ond chrof cont come tigh
br portopicotror of thot don com
to chof for portofi tont com for
oporddr: l4: thof thot hont the
proddtt noliy of chr cont tofe
hom for thcr hofton do
7: thot soct porct ond vdry por
from the kingdom of god the
hert opordtt noliy of chrft
1 hd thchd them to bo conformd
with thdr condithon befor hd
give them oporott noliy of chrft
2 befor god gives them opropott
nolit of chrft he must fdrn
know the plago of thor hortd
3 thing thot god thchs y thoswi
chr of his love: Lo if it trie your
solif w.t of you to be lovd y chrft
bl.ly ahing thof your eternal
solvation dpone upon on forginy
1 thy noliy givs owoy a bdrnd
conviction of the nor. of go.
2 ons thot foit hove the proddtt
noliy to hote opport ofonbe
toor ond thre nicd thot godton
ohdd noble foirs onbe lofd
sith thy congit thot bryt in chrft

if Ja Lord shod lay his wrath
upon y who can bare it
y sin such aborred then siners
wil pray ~~dore~~ for Ja shepar that
thy spe in sin in Ja days of their
vonety thy wil no thos sin y bitor
in Ja latter en 3 how in of probobly
droe ful y Ja stat of Ja damned who
must bare their one gilte where the
worm dieth not and the fire ne
-ver goes out
1 no soul y capobl of dohing that
folnes of wrath
2 no fove y proced hom of wil then
3 undor thy bogems of corchons sin
hal thor wil be no hopy nomonyot
grac to be had
4 instruct y to sho y ~~n~~ how grosoma
rey Ja pordon of sin y
Lo how sad a cas ore thy in who never
felt sin aborbor to them o what
a fol somtom y it that a poor siner
do never considor how to ascape the soul
Ly y of orrec Ja govrek 10
thos ore burdnd undor sin
1 that you wod be corful that
you wod not worn of your trou
bols by afole roce som worn
of thor troubols by runing in
to bad company and vain talk
2 leave acot of dravning y ours
prof conchosh on ayary yavisonr
3 observe what yout trouble do prod
uc such afact as y wont to do y thor
that of bottor mercy
1 If you trouble work aright thay
are mak you live in any secret
sin 2 Ja gilt of sin wil mak 3:
you think vily and basly of him sel

or som in cordymons
1 thos thot havd the sporitl
knolig of god ond ctris thot worst
ol other grace in them
the sporittl noliq of god ond c
ly: countted akoppdng to every ons
1 tast hos it 3 phili pi from 10 m
tolone ohrist ond git onolyohi
ly may be of direction to rotte
rion to dorbet them how thy
shod com to ctris ond theif
git opporbtt nolig of god ond ctri
ther ore sovorl rong waye
ond mon rond tacom by tasson
op rosolotion that thay wil be
som mon boo sorry them
selfs to bo love with ther
notrol roson onother rong
way thy strivs to work ys faith
by [illegible]opsrory of tawne
thy flotor them selfs thot
thes ord the childorn of abro hom
ly: som mon work lotta by
sim in gourd 9 mont cost-
sors git offorttl nolig of godon
i'tis that you wod be unwist
of your ond blinds thot doro
cors what amissroy it tis to
be blind — iy muster nat

10 merch 21 — last yeart 90
thy neay got of thes not
to thes nid thed be ready
to prayt with al us X chng
no Q & that the nesers

thor is omey be that god may
haste mercy and recovery
thor is alwaye maintained in sumbod
gro or other that dos y^t hold the goo

3 the exparence of other dos help
much to grontor thom

7 the richer of the grace of X is
asseport unto the soule 1 joh 18 the

E this is of grae reson that in the
gratest time of extremety god steps
in to helpe it it is to thee you
why god make the soul to bore
so much bordon

1 that he might pely make the
sool to broke of from sin

2 another reson is that thy may
make man se and sool the nessety
of jesus christ 3 that q may magnefy
f and free grace may aper to the
sooc whon is it that carnel sean
zinery domok coons of apordon thus
he hase slity thoughts of god says
to think himsolt such aone as sum
solit 4 the lord dos this to preva
nts relapses in sin for the soghtor
la biter stroy that sin mak in
the hart wil not esely wore of

E got bus this to make thom skil
ful and pathendt to word others
oye of i may be of information
is sin to have apardon than ye
what grot bordon lay upon ith
when he bore the sins of ye
the elect bore thy burd
en in that sole weght of it

of pitty is to releve the poor
it tis a duty incumbent upon al
persons to thos you whe are the
object of our charety,
first of poor 1 ther are som
that may be caled the divls poor
thy have spent ther estats in
ther wicked corses the thes ba
nt ~~ar~~ the objec o our charety
yit we thos boght som thin is unnes

2 ther are other that may
be coled Gods poor ther mig
ht desend from poor parens

3 ther are other that are cal
ed Xs poor who for the sake of
christ have be com poor and
thes we shud in aspeshial
maner ther shod bestow upon

1 reson becas X has med the poo
r his proxs and resever X tels the
poor al way to is they we mig
ht bestoe upon them x ta
ks is whas we du to them we
de to him he wil one is as if
it was don unto him self

2 it tis a gret honor to be
med by provedence the instr
ement of others preservation

3 riches may be kepen from the
mischif of it it is a very proof
ecle. [illegible] 11 ve 1 ceast thy bre
upon the water for after man
days thou shal fine it

1 it tis the way to cepe what
we have alredy in are
hans cos whon god undertak
to cepe for

2 it tis the way to incres what
we have it is com forte
to som [illegible]

-4 4 to axport you je eprodi youo
of K.a. ghet are looking sor obotor
flas nuesor goey thosareshraing
ers and pilynwrtggy hi argg - /

1 you hovi mor obleqati i or thon
thy nowacos and i m thot you
are com pere to to stos ot horn
es thon thy war ree are conr
upoorta botoorf of trme
2 coay nod love ayrostor loser hiner
do prosor jer it fhon they lad

1 arg peck alvocking Jor ositgneil
to layrat aduarte

1 it wil be enery je liton and
bosom Jo brodor you mot wth
2 it wil be ~~O~~ lone mory 4 grrdu
and sin ! 3 it wil be agrol door
thy to mok you ingroa your jin ~~g~~
all ~~bonabdy~~ to go aul of obyrror

4 coy it wil bo much jor Jo kong
of god of wol of poryour on dun

11 moth: 28 voscom unto me
4 Jbor Jhor is pom joots havoy lai
en wiith sin: 2 iccii to shon
how the soul is born up and ddpor
ted under thes inward burdons
1 tho ka cof y vory hond yit god
y rodoy at hand / uphold i he
dos not esor us ol his wrath
but such a dogre as he in ubdls
the sools e to bord many jimy
ged bot giue grouno of mucor
egmont 2 anofor mery is that
god maintam asdeprdt hoseny

for he that sos sparrny shal rep
sparrny by parsomeny and nig
relynes dos briny abot poverty
19 proverbz : 2
3 it tis the way to inioy what
we have comfortably : it tis
away to sancti your estat and
it tis agood way to lay afoun
dation for the other world
4 reson may be taken from the
nessety of it it tis not amater
liberty but it tis godz wil th
~~in~~ our duty
5 reson may be taken from
the equity of it 2 consider
1 god gives us al thing freely
to many thousand he gives us
al thing the [illegible] upon other
men [illegible] are his
2 [illegible] thy thus it hat gives us
tis one gon rather is nothing
so grat in the world as this
in thes neit mach the equity of
it agond application
4 is it as to stur you up
when god caly you to be faith
ful in thy duty thar is need
to pray the [illegible] thecal than is aq
not dol at [illegible] of this in the
world not if your help from
of the hinderanc ther is in
the way direction un to
1 labour to ano in tove to
cling wos ben be [illegible]
2 labour to cone agans of
the nessesety of the duty upon
your hartd
3 cons the gratnes of the reward
that wil be the conse quence u

posisi | assurity and assurany pos
session of heaven 11 hebr
faith is the evidence of things
hoped for :2: it [illegible] thereby
looking must be with aye of love
and preferring of it above all other
things: the love of god is upon all
such that do love him

3 it implys their desire of it the
look for it implys that desire
of it is very of the [illegible]
4 this looking is with aye of hope
the hope of the hypocrite wil fail that
thy hoped for abetter sity then
any of the sites that the [illegible]
or dwel in. [illegible] also [illegible]
may be so informing of [illegible] good
reason why the world hey scorne
christians every body wod and
look with aey of faith to abetter
sity what god is to be seen and
2 we may se that thy done truly de
spis the world that do not do it
for sake of heaven
2 us may be of [illegible] and trial
to se whether you have thy [illegible]
of the world of god do you choose
yourselves strangers here do you
look for abetter heaven, and
1 have you rejoiced in the promi
sis by faith presumptious sinners
hope to go to heaven because god
is mercyful: 2 do you prize and
esteeme the promise of heaven
3 doe your looking for such cytty
make you diligent [illegible]
4 doe your looking [illegible] forbearance

ty phyſſen · nutr my savio
9 matt · 12 vers becaus
is thet the lord jesus x is the
only physhen for sick soles:
1 if x be the only physhen for
sick soles then it is the
duty of al distreysed sick
soles to aply them selves
to chrys with out any delay
be you are the people that
are comanded be invited
to com to x that that
so can beleve onee of x
it is they that take their now
that are the obqet of this phy
for your incurey cure sician
ido on thee he cals you
to com to him he is one
that is ful acomplish to
save your sick soul
be perfect · others is they
he never refused only the
ever com unto him
be think your selves when
you will go if you refus the
physhen obqachi is lying
1 som on may say that 12 my
ony cas is exceptet 12 mat 31
4 if you are one that are
groning under your sins
then they are no other can
2 except you
2 other will abg if this com
my cas is not gilty of ma
y abominations be ca
not com

i shou labour to get [illegible]
the winger of thes [illegible]
above al your gettings yet thy
their is liberty of al pleasur
ther is vision of the face of god
their lot shal be your [illegible]
thos you get thay secure to you
thos you may be admited
2 heaven is a gift that hath
[illegible] so it is caled in
refrence to it stability & duration
3 heaven is the builder and ma
ker of heaven he is said to be
so a [illegible] to the make
of great builder [illegible] earth
22 [illegible] it was the 22
it is not such a city that men
can make but such a one that
god can make of so is the neces
of heaven to be in the [illegible]
of it [illegible] is and he will give
it to you. Doctr is this that
it is the property of the people
of god not only to evidence them
selves to be pilgrims and so
[illegible] in the world but to look
for a city which hath foundations
upon which building is god
for the [illegible] where [illegible]
part of thy praise is to look for
a [illegible] hope on
proposition i do [illegible] in you
ny to have with all faith
whereas it more carnal glance
of heaven when they hear som
thing that doe secure them
cork of Salem [illegible]

A the greter your sins are
comencuren to the pro
ned you have to preach by
to thy grat phisshun its is
grat sinny and gortic plar
by inuited : thes is the ye
and greta sinen have bin
canvorted of nobey and
konsider whot gro [illegible]
it his

3 ob qachan from patiops
rul say : have with stod
mony thie [illegible] de icme
afraid my day is past

A cons thot the day of g
race is not past while
he is taking pains with
your sovls : the day
of grace is afecked fur
in the bosom of gad
de you do not [illegible] whot
your poley some to o leact
thot for ge one & the
tor be with you

2 we may hons to other
agreat many when
sinnes is mad sensebel in
sigh of sin [illegible] bi meter
of wey one [illegible] of sorom
thy sick not [illegible] unt [illegible]
tug unto the [illegible] ory of god
tis beter to groon or cheny
fote now whil thers hop
non then to cry whe
it is to late

tho your estem of thy prise 1

by mentaing afoor of it

2 oy uradon jubgon hum unto by

in is wordy of [illegible] the glory

that we are copos to give him

labour to give more [illegible] honoly

of [illegible] e [illegible] 2 [illegible]

A × the lord of glor how gret

shil the hap [illegible] of bo ever the

when thay shal be mor tillym

3 phil 21 the very body that shal

lay [illegible] glorius [illegible]

glad shal never be ashm

by that [illegible] my maffor [illegible]

mon

— 11 febry 10

the must pr for thooketh for ofty whes

thetny y yoes sot it was not

the lord of common per he had

obetor sit ~~[illegible]~~ then ony thee

the ammoriss walt in

1 that hoven y cole asity hoven y bol

enplas there ony sheep the cone

nicts or ammorite to dwel in

holiny oplas of quiet reporn

thor y ol the sains that have

died from the beginning of the wo

thor y no hypocrits thay are ol the

roley saints sites bregels

of grot rap or sor anlow

83 psalm 7 sits ini [illegible]

mong lime plas of grat bely

so heven y oplas of glory

3 you may be a true repen
ting so many sorts peple
4 by way thy [illegible] come
so [illegible] great the [illegible]
17 [illegible] [illegible] they y no[illegible]
to bin in git [illegible] [illegible]
by be ay thy [illegible]
chr 3 [illegible] thy 4 the [illegible]
[illegible] [illegible] thee [illegible]
by [illegible] y [illegible] [illegible]
[illegible] one me [illegible]
[illegible] [illegible] [illegible]
2 y man be a repen
do such person [illegible]
[illegible] [illegible] [illegible]
the [illegible] way of
their soul [illegible] by
great [illegible] [illegible]
[illegible] [illegible] [illegible] by m
on [illegible] [illegible] [illegible]
1 look of [illegible] of their
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
a [illegible] soul [illegible] [illegible]
[illegible] [illegible] for your soul
1 [illegible] to it by [illegible] [illegible]
[illegible] [illegible]
2 their [illegible] [illegible] [illegible]
[illegible] of their [illegible]
by [illegible] [illegible] [illegible] [illegible]
them [illegible] so [illegible] my [illegible]
[illegible]
2 [illegible] [illegible] so [illegible]
[illegible] the [illegible] of [illegible]
[illegible] soul [illegible] [illegible]
of them [illegible] [illegible]
ing [illegible] a [illegible] [illegible]

put upon him at amadats i
to under stond this own brightnes
ly to look to his stoff of thy hea
lekewn : con[s] ofe perticklar
he was in his birth plane he was
born in a stabel but no rain an
glory his amaringe was his
spade but now is upon the
throne he was the contemned
and corn of the [illegible] but now he
is the lord of lords the king of kings
it consist in the fulnes of grace
that y rests in him which he is to
the glory as of the only begotten
of the father : 2 : in [illegible] dignety
and aboutaty that y with him
he y tow quor to the church
he has the wigremen of servenes xu
in to his names : they [illegible]
to [illegible] e am[illegible]
we shal have glory proanon
ascribed by saints [illegible]
for evermor ther is [illegible] xl
for the aplic : y x [illegible] ne
lord of glor here [illegible]
contasent to [illegible] pe
y that he shal [illegible] ull
[illegible] of his robs of y [illegible] 1.20.
2 y : the lord of glor was on 1.1
kecly y the priviliges of bel
vers in respect of theare 5
wors under X I have lone 1
nor this X sinne so much upon
you therfor he will git your con
[illegible] hence an [illegible]

by tope up a ferm of duty
and thar con shans are alege
3 with and to be reproved who
dwar thar souls prove bl
by delays. thar be so man
y of folis diffshan who det
ay thar repentanes :
Tuy may be of ad uy the drac
1 to such as are under thar
firs siknes & sovls trevessto
1 for cours havd ac arin gn
of vain companion you
have sin thee to the dainger
of thes that your ears ay
ary ther carnel solisetation
then such thing haw wit done
2 be not to eger to git out
of trovel but be conten
sed to stap a way the Lord
aighs god tiny
3 open you case wit godly
wo thing lornd ons & espesh
ly to thar minester who are
most nerly consernd wit
4 be much with g in secret
thy worp y much conced aring
be carful to look after the
ashurens sory of your misry
5 as you wad have hearing
held hard with god sop
by holy in hearing sift
I understan that your best ore
hoiring lis in stary alone and
hitt y the only wa. I per
swo to waight upon te

1 corinthian 1-2 ch ! 8 ver
in this conducts the apostle is in
declaring of his ministry
1 . being it was most suitable with
grat design that was amongst them
1 2 verses in this chapter
2 he also shows that this was the
most [illegible] way to [illegible] them. 5.
3 he tel them how ever
preaching was plan yit their
was some things that boldly might
be gloryed in
4 he tels them that this was
one was more glorious than that
which the world seekes after
1 onaly [illegible] of the princes of the world
they did not no the lord jesus X
2 [illegible] had they now they would
not have crucified the lord of glory
8 that X crucified is the lord of
glory [illegible] upon that account he
ought to be honored and honored
by all : we may consider
1 we may consider his essential
glory . 2 the [illegible] 6 [illegible]
was in a form of a servant
he thought it no robery to
be equal with god , [illegible]
the same [illegible] the same [illegible]
of god and if god [illegible] glory
them X 4 [illegible]
2 we may cons the mediatorian
glorry which he was put upon

2 sist wht have bin long
weight upon the tender
& are troubled about
their believing

1 con[s] whether every you
have bin rightly closed
with christ sens your conv

2 con[s] how much of this
trouble may arise from
your temper or natur
constitution

3 again your selves more
with the notion of treating
& saving faith

4 be more carefull to shun
sin then to git cler of troub
let me rather be aburden
to my self rather then
agreves to your spirit

by myster Hadder con

11 luke 52 vers last clas them
that were entred in he hindred

1 x cler'g them that they had tak
en away the kee of ignorance

2 thought was they did not enter
in themselves

3 they that wod enter in he hinderd

1 you may con[s] the hopful nes of
thes persons they have mad
... agreat way to heaven

2 their miscaring they wear
hindred they bega their a...

3 hard are the instruments
of their miscaring and thej
dear they lanely.

ctnfreon of boy fel begini
bey hova acar of ovor uolking
the thing for the fhopue bed
more then the gobsrones
2 be ax 90 2 J hand
1 be arfortal to look after
opal channy post dos In their
thing that are comar to buffe
So when thaw to no deserveld
left in you 19 phel 133 v
that for you had not sare
word hasty [illegible] that your
hart be ornted with a thing
a part to that that are a ona
the covrsping of yo [illegible]
av rt of the thing costem
1 be carful to [illegible] othuron worp
of [illegible] 2 [illegible] ondre
thing thot of aval uronke
the love of of chryst
2 frome that yoo rua d no
chagany baclinny dont gue
hum yoo be gining 3 luer 6
1 tove acor of gouthy in ne
away of formality are colng
in religious duty nsh anu
keeping the e to of them
2 [illegible] of the [illegible]
acl mors of the world
3 remember and respok
unthing sen of your and no
8 tand

2 thing and that y the ver kind
2 of ther y no great difre & fer
ence betwen the striving of
the spiris of god in man thay
that are unconverted and the
freedin tha and powed convat
that y no great difrenc betwen
the spirit of god in thos that
are converted and thos that
shal never be converted

1 for of flocation they that
are not converted may have
the sedom terrors for conscienc as thay
that are converted [illegible]
78 psalm 34

2 ther y no difrence as to ther
reformation thay that are
never converted do reform
many things thay will refrain
outward things that thay no to bee
52 psalm 2 vers thay part with
with them becas thay ware
afraid ~~it was~~ as displesing the
magesty of god

3 ther y no difrence moni
tiny as to the temptations they
thay are under some of the
best when thay are under con
version thay are reddy to
cry out that the day of gra
ce is past with them

4 many times ther y no difrenc
as to the incoragmon that
thay have

5 many times ther y no difrenc
as to ther griefs thay are under
some times thay are mity afected
with thing

ip that man may go far in
a way of roligon and be [illegible]
[illegible] and at last gro cold the
fare away: 9 that acornel
and of worly hart may have
mech. I that when the [illegible]
of working year ii 25 0000 n
to thay that have much of it
may have gost ofuhun and [illegible]
[illegible] at last fear anno 13 b 79
many that make afongs [illegible]
cly mis of it at last [illegible]
1 becas many mus parton [illegible]
up the profession of roligon
upon carnel motiven [illegible]
when may a instance of [illegible] the
Sold came and so my [illegible]
the lord of hope
2 in that thar be other thar
content them soly with the
externel part of roligon ii
with out the internel part of
3 becas they afection that are
in them is got no [illegible]
to be [illegible] but unsteady
and general: 8 last 13
they are the: word with great
ioy for awhil but it doth end
at last: 9 another reson
is becas that light or only ro
grounded out not [illegible]
like a stone that is [illegible] aven
but after awhil brack out
agaen: [illegible]
it may be so in oen [illegible] that
we do not to [illegible]

another tim ayeain that god
beginy to convers y vidor conviction
another time thy are under strong
lusts : 2 thing y the proof of
the doctrin

thos striving that man are
may have that are never con
verted are sofitiont to brin
other man onward to chris

2 way to clear it that that god
intends to convert are not cap
ebl of having any other stri
ving then what is comed to
nothing but with the cons by
be humbled and to be love
in iesy christ

1 cons this that if ther were
any difren we shud be capebl
to note the difrens in the operati
on of it
ylicemen

1 y may be to shew you the
vanety of thes trouble that
are upon thes that are not of
the right kind

1 cons that other mens trouble
do not mak them [illegible] sor

2 cons that other mens trouble
dont dole out them from
the hart the sprit of god dos
never tak away hardnes of hart
until thy com to clos with

3 cons that other mens troub
les dont mortifie ther lusts
amon may be in trouble soon
yet are never have one
lusts mortifed

to his afflicted [illegible] was [illegible] [illegible]
[illegible] they first [illegible] in [illegible] [illegible]
[illegible] [illegible] but if he [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
do not [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
of [illegible] [illegible] [illegible] [illegible] [illegible]
and [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] in the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

2 [illegible] the [illegible] of [illegible]
providence [illegible] [illegible] the [illegible]
[illegible] of god and must [illegible]
[illegible] [illegible] the [illegible] [illegible]
[illegible] [illegible] the [illegible] and [illegible]
[illegible] [illegible] [illegible] [illegible]
by [illegible] [illegible] [illegible] [illegible]

10 mark 22 ver and he
[illegible] [illegible] at that saying and
went away very heavie for
he had great possession you
have been discovered which [illegible]

1 [illegible] this young man was
[illegible] at [illegible] [illegible] to [illegible]
2 the cause of it and he had great
possession [illegible] [illegible] [illegible] at [illegible]
2 in his [illegible] in his [illegible]
inwardly and outwardly he [illegible]
he went away inwardly greaved
having like to lose his best
1 the reason of it for he had
great possession [illegible] his [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
heart and not [illegible] [illegible] [illegible]

therfor Do not be discourd thee :

2 uy let it be of warning to
thes that are under the strivin
g of god to lok up such con
victhon that thay shud be con
varted som timothy end in
discoradgment thay go thy how
e tin ~~afterwards~~ loking yuijry O
god dont loke not and ther
ford sins in discoradgment
40 Job 10 ver : 2 ! the strivi
ng of the spirit of god with
other men ends in formality
3 in som men it ends in seuapen
chosyness : 3 uy if ther be
no difrenc between the striving
of god in thay that are not con
verted and thay that are convert
then lok no in love some persons of trouble
1 mind that the bulk of men
that live under powerful men
s have a considrabl deal of trou
2 tho ther be a great deal (?)
of difrenc in the close of the
work yet many men dont
loke not of of this
4 uy is of admonition to thay
that are under the striving
of g thes thy dont rest in
thay things that are comon
but git that which ly for to cha
1 git the work of humiliation
for must com and resine
up your soly to the grt
ord of [illegible]

by way [illegible] of gods [illegible]
[illegible] by the one [illegible]
[illegible] in god [illegible] ; it will bee
[illegible] to man to have a good [illegible]
them ; [illegible] reprove the
such person of one [illegible]
not [illegible] of our [illegible]
more [illegible]
in that not [illegible]

1 to such of you that [illegible]
[illegible]
not [illegible] in al your [illegible]
[illegible] you have your [illegible]

2 it may bee to stop their [illegible]
in the [illegible] of some [illegible]
[illegible]
[illegible] godly but [illegible]
[illegible]

3 such of contemne them selves
with empty [illegible]
of [illegible]
the [illegible] of their [illegible]
[illegible]
let us not [illegible]
[illegible]
[illegible]
[illegible] u [illegible]
our [illegible] not to [illegible]

1 be [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

g nel nevd gie mercy to them
that creving it
2 theny thet you must labour
after a faith in Jesus christ
3 labour to git holynes & leda .
a holy life for with out holy
nes no man shal se the lord

by muster [illegible] sermon [illegible]
1 Luke 72 Doctor that the
lord is & the great & best mercy
was graciously promised
& faithfuly fulfilled by the gosp
& is such amaren that our heart
cant understand it
3 thing meneng that thy mercy
was graciously performed whichs
1 thy mercy was realy and
truly performed y [illegible] may
that thy [illegible] be made manifa
2 thy mercy was not only realy
& truly spued but most exactly
& punctually as it was promised
1 the person was before designed
in the promises and the qualities
he was chosen for the being
& being the person & [illegible] of the
power of god
2 & as it was fortold or of the
[illegible] told so thy was fulfilled
3 as to the time and place of the
1 after the time of the [illegible]
and that the [illegible] placed and in 9 10
the truth when [illegible]
2 as to the place of the [illegible]
it was bethlehem [illegible]
3 as to the sufficion of the [illegible]
the [illegible]

what ever we neyde y grenke
h you buce neyon to obey gods
of ~~[illegible]~~ havd him brought it
your sens in porticseler we hop
1 laboor to git ounsth sens of thy
mercy to gowhet omeron of mer
cey & y y you did consider what
mercy x y you need only him more
2 laboor to se your one nother
nos and onyfteng with out x 9
3 y x the mercy the boast of al mercy
then laboor to git neverd of y
1 bat over after much comm fan
with x they y the great one thee
al aforong ore ofirsad g ar
2 laboor much exporon of the
power of x to your soulz
1 laboor to git more confarmety
to resy x be mor lik x by a watch
1 lupe 12 .. (ne it may avrs folen
y x be the mercy of mers then in oer
h do men plos themselvs with mer
cy with out jesus christ
sore plos them selvs that they shal ha
ve mercy when they com upon a sik
& fi only x that can bestow mercy upon
may be you wilsey i wil repent of
my sin
1 al your teres and sorof & morne'g
for sin cannot proud a pardon for
ansin the law gives no hope for
your sin by your teres
2 your striving to obey the mercy
of god b led mersivell by for
al sinns to come are not procur
and parden for your sin
3 nother wil your mosoning repetition
to gain for the pons that you have
a gon out procur mercy thee
they be requiren

1 the sovr gh/ ksn nhor by menax
cy thom gel · i by rysting
thom goly in agenar nolig thba
Qby ora giner bot nor in porkcp
thy ropt in qenor protoftwo thet
thy cxel gnor bot roh or thy uor
to gerhek gin Qby nol hordlyom
ord gin & iorom σ noruchra
5 bes 15 i wil go rofern vn to
my gloq gv i hrry & if thy
the evory ore notte gloq os
thy ore tort:

2 or i mar one porkcp gin yitty
ore fovra bl tothom ord over lop
thot porrek gin Qbot yod Tapsnet
5 of thy core bord to one thier
Qorbiny giry : 3 by troy forrny
the reqor to othr by tiory the
blarn ord gilt upon othrr!
the girector porty doq lay up on the
thot or mor loofer & the Qone is
bocp yor protgorq 5? 10

3 thy gront is manofestod in mo
un noiling noy to rofore unni
Cpron 5 iorormik : 10 voorg2ig8ng
5 is by manafested by Qbor 6 1 10
glitroy ord roproching Jaffol rop
rovorq δ iorormik la very

ore very large to the principle [illegible]
[illegible] of [illegible] of their [illegible]
[illegible] 3 [illegible] 10 [illegible]
[illegible]
[illegible] 10 [illegible]

4 of [illegible] the [illegible]
[illegible]
[illegible] 10 [illegible]
[illegible]

4 methetha wil your crys and pre
obtaine any mercy for your sins

1 nor wil your sorr and resoluti
on obtain any mercy 3 pun 2520

2 4 × bo th mercy of mercy ode bost of
mercs that ever was or shal be
then let nothing els satify you
be contented with nothing els
0 bont satsfid untel you have got
bont satsfied with any thing you hay
have goten it wil be a curs beyng
to bord al in thy world

1 what so ever you have in the
world it is no beter then the:
most of men may have agres
or posession then you have 21 iobe
17 psolm 10 . 23 psolm 5 : 12
2 what comfort can al thes things
give to emon in damna of your are
3 iohn 18 he thay beloveth not is
condemned al redy becaus
he beloveth not on the sone of
3 what comfort can the mercy
be it you a being ay thay are
unsantefied unto you
4 thay y litol reson thae any thing
satsfy them soly in ausne and mer
cys when thy must be stryped of
al when deth day com
neil agravat your misey olas i
o do not satsfy your soly it for
hand al thes thing if you are
in a xly estate . thy may be
to the you what say the people
I have to be contented it the
have y what ever other may
ys hed of some you had
dr botor for you then if
you had chosen for your
y...e,

4 xpeirn 6 whe [illegible] tho y onyg the
thy hood afols hoppiny in the cro
dey which sothis them axfir
yeo bowd in the prod dyl is lost

2 ther is som thing in stod of it
to ther souls may seep some
thing that gives them satisfacion

2 this doct is true consorning a
nashon or apool that are gon
of from the lard : ond what are
ry-hood thing is it to bring ther
back again ! the cass when is it

1 it orises from the comenorcy and
continewace of sin amoongst u
the ody nos of sin thro conthnuone
are ~~[illegible]~~ do some to the Jospinans
men is very much bordon one ey
cnosh : by axsom

---

2 another cass of it is from som
slu of rolijon and worships
that is lost amoong us : horuw
the batels of worsh cast of and
what bey q requir mor

3 bacy somting that is som sory
bol reformation [illegible] er of arming 3
7 and what doy god expect mor
when men thus thor is onof due
than thy think god nods no more

4 somting is thy boccy thay do retorn
faindly thy reform in som thin.
is and thay do nott in thing
that war som thas did not reform
and ther thy woul on in ther
sins ! som thing eyther carage
of it streck nd bur teeu
ber

5 this is trud of so perfikt
rorson when is coms to pirte
ch rorson that thy stert esp

y & th very best of al mercy then
let no soul be discoredg from the
s of and sens of sin & the unworthynes
bo discored from a mercy so +
1 wel nil be so unforward as to stan
out agains him still o let non of you
abus thy mercy so thing you haved
such asurer to dele with al but
las away yourself fooling from
thy sauder o agal tion but
a sorl enter into my thing la
that q con thoud mercy yr anyuhen
1 your mayor y by your sale
2 may be you are discoredg becu
you have never tried but go to y
rog 1 here waight ayrut whed
and hoo oa [illegible]
A1 may be you have bin waigh
tiny of the mercy [illegible]
be you have [illegible] hin but
2 mercy may be nerer to you
then you are awar of
3 if you continue waighting
upon q in or y of hare oles
and faith you nil surnly obtain
ly may be to the you hone for
yn they set ther yort with for
& for other thinges

10 mar 21 last clas of the vers
that they that enter themselves to
be & disiple must folom him and
immetat him the holiyest of
men may lede us into mistake
9 reasons the ross of this may be
from the general apprehension
of most men of the nessety
of this the more light a day is
the more happy he is

wdry ono mey bring by hos ho 12
hopd y the motived to the duty
ardwill return unto you over for
ning to him y our duty - but his re
turning to us y our hopynes!
93 r thing bey of goody of mercy
continued ther on
3 the ground which this duty y ba
ct and that y the - word of hops-
1 this binds the duty upon us
who will dore to notte ctone (the
comand of faith agad! : the lord
of ust ingag for them
3 you hard the reples whor by
the peopl enter bos whoer in that
re return which they asttebrn
from of egypt 1 chap 1 2 ver
2 chap 14 wher for or y thy
cod fone co 3 chap : 8 ver
acorly grond dy vndecai thony
bort of the oo of thy doctr y rean
2 when a people ore ordently gon
of from god it ty abord thing
to bring them to aprovey 4
gor of thot 9ry : thy have mad
thay to oxey thom galy kind in
1 thy doctr y true by mankind by
yeverl : mon esdly and yvin by
orcytot pr god probey of the
fri sorrystotion he hore turned ass
iny y it to briny ond fowl back
unto them ! were offo! they re
proposer unto god thor hy
made oy obondone of mon
befor they wil be brovy to
1 cous y thet gotiny up a may
kepiny l in the cretil wheres
by they coch got lochur in
them in the stad of gor.
4 how unoooagel y thiy my
the ne wal

we com bdfrud to thy rolygon ther
we profes unlas we do in mesur
him : 2 : ther are 3fold advan
1 tacis he was the patorn of holy
nes in our natur ther was no in
niquty found in ~~y~~ him & the lif
of X is a living rule unto us
2 becas in X our patorn is more pa
rfict then if it had bene a hiner
we are not to understant that X
had more glory then god for
thy ware al equal with the fa
11 math 29 vers one X hes set him
sel for a patorn
3 becas thys patern of X is agreab
ous patarn that for us is fy
thas we shad knep the
duty that X him self hep un
to him self hes gon befoor of hard
dutys of he comand us
+ the exampel of X is omnes in cover
ging exsampls & the way to hev
en is mad esar by reson of X
woking befor us in hy perfect ob
edens dey inspe wes for our exa
us is of exortation to persuad
you to folow thy exampel of X
lokiar in al thing to folow hy
staps ther nes nothing dofa
lifa in X for ne trewe unde
1 cany thes your profataun of
being christian dey strongly
oblige you hert unto it becom
thos that profas the name of X you
may to cape the ~~mm~~ imige of X
los lune that name the name of
X depart from inniquity
2 if you be not lipe X in grace
you wil never be like him in glory
for with out holynes no men
shal se the lord folow in shad
ned folow X or im ital

ori do averte from gon but the
ki i ugy + cory bem begy thee
gardy in com porson wth your
whol aqfter of christ
6 cons sordly the urgesently
of the goson of grat and bon
ercocedable thy be whaunoon
pos l thy so thur your galey
pun sorocy christoal ay
by muster nuss sarmon / as t
3 malicph: 7 uer euen from the
days of your fother you havi
gon away from my ordnan
but return unto me and i wil retu
rn onto you ... thy was obine
of gruphon when thy froos a nec
deliverd the wordy lord ax lo rajo
1 achory or acksesation of god
agains them even from the
days of your fathers when
in you so the lang continuenc
of thor sins and thy is aggrav
of it when is bi cola rued d
for many yars and if they
apoort to bunera to wonder
of both sins a omisher and comyshon
sens to be charges upon them
a 9 lufs ness a sins o omision
thes is amaney upo ... you ned
to consider thy that live in the
neglect of prani dutis
2 hera is the act propovade tolk
1 thor is the duty return unto
~~... ordnance~~ nec me or and thy m
ust not be don by one or to but
by every on and ther must
be a sedeen repentance wenly
ne com leros for ... mercy

1 in galls Desile as in the text con
rop: ep the cros and folon me
2 in his humility x is a emenent patorn
was in his humility & his hol life
was ful of humility 13 iohn 3 vers
4: 5 verses d a monin you have 15
3 in his love to his saints every com
reck it lus n dnus imedete
15 iohn 12 this is the comandmen
that you love one another eve
as i loved you he love his church
so as to lead his life for them
he was no gainer by it for he
them freely this teaches us that we
shod be sencer in our love to saints
conwenot al what he gave to
4 in his usefulnes and profetablenes
he lost his in ~~[illegible]~~ the world
his life was span in doing good
in giving eyes to the blind ears to
the deaf
5 in his piety twards god how cons
tant was he in that he was fre com
in prayer & he was fervent in pray
& he was raueron in his prayer
and he was a strict observer of
the sabbath & kept he served
god for more serves
6 in his spirituall ... & heavenly mi
ndednes 4 iohn 14: 14 luke 15
6 iohn when he was in the temple
he spake ... of the things out of
the spirit 6 iohn 4-9 vers
7 in his obedience to his mo
ther & parents 2 luke he was
given and was subject to them
he was a ... patorn for
children he was respectful
and subject to his parents
brothers and ... them

6 how absolutly nass y ~ do
your self and how sad thy
move you y you mis hurt
your [illegible] lost ~ y: consider
how dreadful afoither x y [illegible]
[illegible] of your [illegible]

8 cons how grat you sh [illegible]
is that wil redown to your
good Jhrew x ul things that be
your when you have chris

7 cons that you can have no
real grounde de hops of glory
unles you have ideny chris
ly seeking you war be for the
way mont got X one idol X
[illegible] be the way and of [illegible]
[illegible] [illegible] [illegible] to [illegible] the m
whet wod you give for a X the

14 y for direction to you [illegible]
or any other direction put you
upon inquir how shal you
try best in [illegible] to ~

1 set apart som time every
day to meditate to see where
you shal be with in a litel time

2 cons sorly what estat you
com in to the world in your
estat by natur [illegible] nothing

3 cons what [illegible] you
have admitted to [illegible] ye
com in to the world

4 think [illegible] of [illegible] which
that y [illegible] every sin how
do you think to have it

5 forget not the heavy estate and
[illegible] [illegible] [illegible]

n Jha holynes and puority of
hy life he was frees from al
morder of sin we shood set Jhan
perfection before us
3 we shod imitat X in his pashe
ences and meaknes
in hy love to his enemys how
hard is it for us to gid thys grace
in exercise

2 Haggi 7 vers & the desire
of al nations shal come
the desire of al nations shal
com that the reason as god X
put more honer upon his order
more than any thinges
1 will shake al nations and
the desire of al nations shal co
X is here cald the desire of al nations
zeck 24 : 15 he wil tope among
the desire of al nations
Doct that the desire of the peopl
of g in al nations shal be
fixed upon the lord Jesus X
he is al to gather lovely he is
the chefest amoung 10 thousan
for the explecati 1 why X is cald
the desire of al nations or wt is im
plied in thes woray 1 that X is
apoind and constituted by the
father to be reamed for al
in the world thy savior is not
apointed not only for one nation
but for al nations pores
and riches at g flame forth
the most barbaros nations are
not excluded from
the vertu of X blod is sufishan
for al the grace of god 2 it

5 ruet & bwsed or thay fre
worger for thay shal be plid -
6 you are blesed in thay in thay
you have bin guded by god
& have mad the wisest choys
in the world to choys that
which that never be takena
your harts have bin fixed upon
on such oon that is worth whyle
✚ you are blosed in thay in thay
you are cost in such desise from
anithing upon the tirre
7 you are blessed in thay that do
the wil be mad sure to you
when y day cum thys of a
y & the desir of al nesphim the
n bet ne assert you to make
& your desired - wope by
your desirs be a nother thing
and to clos with idey
1 cast how much of your one good
is consumed in is every onother
of desir is anoppresruction
and shortly you shed desir your
do not you desir your one good
2 do not your souls desir the
boddys that you lived in
3 how do the men of the world
desire and thirst after the
things of the world and how
much mor shod you desire
4 what wil al your desirs in the
world benifit you if you go
5 do not y desir end in that you
to be recompensed to you an
sand not your desire him

extend ytself under the sonn:
it implys a sofficiency of powr
and grace for al the elect in the
world there is mercy for 45 2
of 45 ysa. 22 there is righteous
nes enough to deliver them from
the law : 3: it implys the trouble
ts that is in good hearts

4 x beeing the desire of al nations
doth implie the vast extent of his
kingdom & mat H : Trav: I
this number is gathered out of al
nations some of al nations

5 x being the desire of al nations
doth implie that when mens eyes
are opened to see their sin and misery
then nothing wil give you satisfact
ion to them but x
non but he wil do it when they
do come to see their sin and misery
obey if x be the desire of al nations
where is it that there be so many
in the world that do slight him
ans that the nations of the world
have their sins & reason of convers
they have their distemp deys of clenche
49 ysa. 7 vers 2 it may be re
minded that the body of al nations
donot desire x yet the elect in al
the world do desire him
upon what account is x the desire of al nations
because there is that in x that can
help them in al their distress
because they by sin they are under
the wrath of god the curse & guiltiness
in them al nations of the earth
and polluted & defiled with
guilt of sin

1 ore thy servants and esfatre-
desiry after as ore thy serv-
aliously after soul to estr-
x that the couseled at sinnell
but oraf ond every in confession
2 are your desiry after x ordinan-
ces is the bol x body in your eye
but cort i y only desirable in the
eys 3 are your desiry af x industr
is and actife ond quickely do they
make you pluck out a right eye
or cut of a right hand
4 are your desiry after x perodnti
ng rafir and thy lastingly desir-
ous as thy but for ayonl
5 will your desiry admit of no rest
action until the you do may x
6 does your desiry spring from
a deep sense of your neede at x
such desir will never leave the
soul til it has brought you to x
3 it may be of consolation to
all they who your sure & confused
+ to be the desir of your soul
your condytion is happy
1 you are blessed in thy in that
god has be[illegible] d[illegible] ingeshion
mercy upon you had not
+ opened thy eyes selve to your
eys you had not seen it
9 they shon that to you that
[illegible] had [illegible] they I have
have perished 2 you are
blessed in this in [illegible] yourself
ing are like to the [illegible]

and he only is tha greatest synned
for to reckn in · 3 : al nations
of the world and by reson of sin
and becomes bond out of heaven
and non but x con agein to him
yelbeat is I may be for mfor
it x beyddr of al nations then
how great is the sin of any nation
that do slit and under valy x
the, so no desireably in such they
se nothing in him wher by they
may desire him : ruin is coming
upon them in hast o what harts
have man that they can slite x
who is the desired of al that elect
in al ages in the world : o wretched
nation that can slit

2 is x the desired of al nations then
how happy is that nation which injoy
him in his ordinances & under
how many of the sons of god how
litol did they injoy of that : many
wod be glad to injoy half so much
as you do injoy

18 luke : 4 vers. if he would not
tho i fear not god nor wicked
men and under the apprehension
that they do for god they do some
thing in them selves that desire
som bad grace but they are ignorant of . if there be som other
man that things they have grace
say he does not : for they men
does not desire grace god do he
does that som men do no that
they do have no grace 3 sort of
every carnal man is deceived
clerk it is practical [illegible]
som man that have good [illegible]
and religious [illegible] that [illegible]

wi no not when miy ewe
upon y^e other shy yet wi
& for rol to no when
thy be prepared 1 he
that is not faithful in a few
of [illegible] cant be faithful in all
the of trouble so ne gua
mar holy 2 he that is not
ney then to the world but
of living in ejolf plea inglit
i nejlires for a day of atoftly
porol
5 he that is not heet to bon
with olir in atom of labort
for duty of charity ne if na
be nothing to a first reuda
ol for X. 1 he that is
nor ober jovnder go bofor
effection ne faint in aform
of great effection
5 he that think it to much
to labour in the duty of godly
will not be nothing to suf
er his body to sotry fort
2 heggih y uors doctrine
that the desire of al neighbors
of the elect wil be fit ed upon
the lord agay X 2 if may be
as reason i 4 the desire of al
naybon then consider what
iner & be the desire of your sowl
4 shy the frame and temper
of your heart occonsidered
the 3 ordesly some conceite
whereby the trothe may

thot thy hevd no grey in thew
– conf thot mon may go about to
mef the world belove thot thy
ore godly when thy know thot
thy ant godly: 3: thot som
som th + ore not efacted ny
it dey no thot thy ore godly
+ som mon thot hove thou gel for
agreat while thot thy hed grace
bue at lost thy ore brougt
to se thot thy heve no gr
– how con amon com to no thot
he hey no grey: nay amon
cone no thot he is destut of
grey by any thing thot astand
swnte thor and s'ny the: asa
nd godly mun ! amon can
conclud thot he hey no grey from
any grey of ofsi for godly
mon may fall in to grey
6 qulat: i: vom grey 4ny
2 amon cons conclud it becay
he liy in abad way agrose
while to gather
2 pos thy may cum to no thy bey
becq thy no thy never hed gra
ony preparatory work
2 som mon no thy heve no grey
becau thy never hed any grasheny
ages corouyss: thy cum to
the nol of it thay for thy acte
thus thy Jeremly but thing
ly to be grouthing thy se to
be nothing to but hypocrisory
ploooi: y i may be so thu yea
thot som carnal mon heve
agroter advantages then othe
ery carnal from ivor thy are
at bo ay thy no thy heve no
grace

we must have se that ara
nipon nade do emert fro d
cp crojeltuse men ! I be nes
to crnotiffied nrem
2 he hat nado be crojelie
men let your ~~[illegible]~~ feet be
shod with the gospel of peace
we may se the [illegible] from every
that ~~many~~ [illegible] to bring
projeler to himself in the
or the devel yet sam
1 we may lie of respan to Som
to tae the [illegible] [illegible]
with grudging ander nrung
it wey said of the thi like
they cheerfully submitted to
suffring rather than to dispe
the name of god
2 respecy they wa some [illegible]
stopt to crojor in general [illegible]
cude dore their [illegible]
3 respon they did rohave
from their dety where [illegible]
of [illegible] clom they wer
more [illegible] than any
4 respecy that that suffer
but it is for their evel doing
it may be of [illegible]
if it be the duty to take up
the crojes ★ then let us of
Semon our selv to se whather
we be fitted or nat
boch we ought to be in ora
Condy for [illegible] [illegible]
not [illegible]

perticklar when ther be graces
given to men that are in a natrel
estat then thy think that thy
are tha man ti gro lore after
aboos it he hes advantag this
way when y coms to bring itt
upon him then he is afraid of
the wrath of god

3 such a man that hes no grace
hes advantag this ways when
he is sorseble of deth he y i nad
reedful condyshon
thy have thy advantaged when
thy har of sarmon & above
the misres of hel and the glo-
ry of heaven then it makes him
in vaisp purpose his pos with thy
45 if it be so that ther be som
man that not thy have no grac
then ther be som hops that som
other carnal carnal man may
be brought to se that thy hav
no grace under thy to advant
1 the preching be aweaking
and if thy be in everiging
2 advant y thy never hy thy may
not if thy have aperent ondesin
great sins 3 sorts of sin
they be contrary sins somtimes
they are certan sins: thy lov
1 be a warning to you that
no that you have no grace
nor to comfort your sole
in that condyshon
cary thy thay your lif in the
world if like to be eyorated
lif your conshence are
sorrofred a
tolor 21 vers teares 15

2 [illegible] the [illegible] way of
your [illegible] nay ye [illegible]
become [illegible] of joy when you
fall into divers temptations
because god hath in [illegible]ly for
a [illegible] of suffering [illegible]
to take up the cross of [illegible]
1 [illegible] [illegible] [illegible]
on us [illegible] [illegible] [illegible]
given unto us [illegible] must be
[illegible] [illegible]
2 it imply the [illegible] of grace
conflicts [illegible] infirmity [illegible] that
our flesh of our body [illegible]
[illegible] under the sense of [illegible]
[illegible] up the cross [illegible] we are to
[illegible] [illegible] [illegible]
[illegible] from god for the reason
why christian should be will
ing to take up the cross [illegible]
1 that wee might be confor
med unto the image of our
saviour [illegible] [illegible]
[illegible] [illegible]
2 [illegible] will be [illegible] [illegible]
[illegible] to all [illegible] that [illegible]
godly [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] persecution
3 there is need of it for the help
ing [illegible] of grace in our hearts
[illegible] [illegible] [illegible] [illegible]
may [illegible] of [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] take up [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

cons that yov have no wys cau
to defar yovr turnīg unto
god any longer
cons that tha goting of grace
1 away grev wader haping
cons that tha tormore of tol
on day wil be more biter
to yov then of tha trovels
for to get a deliviry
do yov thinps to hard then

10 marke 21 ver 2 Doctrin
namly that [illegible] wad be & de
sirely may prepare thar sho
ulders for the crose of [illegible]
1 what it ys to take up the
1 nay i daj nat to deny
ovr selves voloptia and
trovbls or afliction
may it aflict ovr body
2 kong: 9: 18 ver
1 by not to decry any faly
or there ovr selvs walky in
my [illegible] 2 positifly thy in
ly avolentarly subomytonas
ovr selvs to the wil of god
1 is singly integrety and faith
fulnes with ovt fe. 4 tu ny 3
ovr necesi is to act furthly 15
2 it mvst resolua and setri
them to the wil of god
we that be a redey to bor
his wil af thon by wil
r resining ovr selves to hy care
[illegible] at us whan if he ther
to do by [illegible]

for to lot   2 it is of a X jorsation
4 2hy the grasbous nois of X that
nevod sovls 2avd come to hon bd
you ax to accept of thi offer
how resonebl is it that you shod
except of thi cavle for make
1 consider what thor is in X to
incorig you to com (the atourest
of ai in X that makes thy to comfor
2 the rightousnes of god is in it it
is fewb arightosnes that Thes .2.
ner dy stond in node :3 : the fulnes
of the spirits in christ of the grace
that the children of man hool thy
hod is from christ !? thor is the
mercy and solvation of god in X
2 cons how he invits you to com
to X ! con how he invits neat
the fowlen angels but sinful gil
by mon 2 nos is C^hr^ist ~~afered~~
to the damned thur is no ofor
made to them 2 how X afors it
you wil fnd that he afors frely
2 he invits you im:portnetly
3 cons the sin and danger thar
is in ~~yo~~ neglacting to com to X
1 thor is aborable contempt of
god in it you do cast adishonor
upon him here by 2 you har
by your ubrly mat word of the ot-
ery and cole of the gosspel
3 unbelof is amurdrany of your
one soole !4 this wil mak your
dore nation more dradfol than
other it wil be mar tolorbl
for hethin than for you

nēd sools; A effect he might
be faithful to his bē trust you may
se how X comishion dos run 6 iohn
ih 12 they chris hos singled out
to be obget of savior he will
be faithful to the work that
he undor tok. 2 this is agrebl
to the ordor of the spirits in
convinsing them of sin & then
of rightousnes; i.e. humbly
& them he dos lift up 3 this is
most sutabl to the honor & glory
of X ofices ys i we may bring
se how ness and ussful the law is
upon this acount to make them to
se thor sin and mersy & our ned
of rightousnes of iesus christ this
is ness to bring doun proud hords sinery
– we may bles in for that such person
> that never felt the bordon of sin
are not yit com to X is first brake
the hart befor he dos bind it up
we may se what agrat marcy it is
for sin bordned sools to be in the
sound of the gospel consider
that it is [illegible] that abundans
of our fellow cretors are deprived
of their light & put out in[illegible]
secure darknes 2 this is the only way
wher by rest and pece is to be had
for guilty siners the scriptor hes
told us that ther is no other way
Acts 4 ther is no other name
under heven wher by they shal
be saved: 3 that ther is noth
ing in us which dos deserve this
priviliy more than ther is in any
other 4 that the clothing of [illegible]
bordned siner with X is exceding com

by mystor Stoddor sormon mor
1 isah 13 bring no more vain
oblation : mony thing that are
which y roqurred don in avery
slity manor: somtimg y y more
directed in doing roligous duty
then if they had omitted them
1 hore is ofring prohibited tho
y they shod bring no vaim oblation
they are said to be vain when
they are unprofitable
2 the socond thing is th endevor
solety of the thing bring vom
or vain oblation

3 that som men have so mu
ch roligon that they be abov
don but not so much of y ob
ondfit to them
1 ons they many men avor
so much roligon that y obey
1 som men have so much du
roligon they t fil them
nyth door thy have apes of
aday of wdgment o hol and
oternal punihmont 15 iob 21
thy are obordon
many men roligon this way in thel
them both agreeable dy mugh
thy com be contantod of praing
doing som thing ! 78 psal 34 wh
on he slew them then thy in
qurred after him
it is obundon they it mukes mony
men to omit and neglect wor
ks offier penoty 2 thing i to far
that roligon i not bought to
mony of thes poople

1 ther is grot need if we consider
oor natrol state
2 in regard of ther dayly defi-
ling we are continualy def
iling our selvs with sin
2 they need lern to that was
hing of the soul from sin is the
worke of christ it is only from him y
any can be washed
3 we may se that they take
a wrong way to obtaine the privi
lege & comforts of the gospel
who neglect sanctification
they seek comunion in vain who
who seek it with out clensing
Use it may pras you to look
after your sanctification and
your comunion so whether
you be washed or no it may
be in a way we alwey to have
a sence of our gospel duty befor
we com to the lords table
A we may com with out assu
2 yet we may not rashly with
out examination for let one
examen him self & omen
dare find sorrow be made
by sea ofte
1 by seeking and renewing
him self to the word
2 we should com bewailing our
defiling by earth & we
a cleansing in bludd
ordinances 3 in
11 must 2 g very doe it that sin
burdened souls are seemingly invi
ted to com to X 3 why doth X
direct his story to souls befor

that is thar religon is not accep
ted of by god 6 jeremih 20 ver
se: ont accep o them thar for thy
and no benefit by it: 1 upon thy
acoun becaus thar is som mau
of evel whar by men do indulg
them selvs thar in: thy are
tented with som evel or other
& thar be any sin alowd in thar
religon dos them no good

or lest it be upon thy accoun for
that thy do in religon is for
som self end or other — the
prinsipal end that set them
agoing is fear of damnation
aploca is i may be a lamen
to tha that thar is caus to be
wail the condyshon of many peop
upon thy account that many re
mon dy se opritty dol in reli
gon and at last mis of heven
may be many of them and som
ebl of that them selvs be hope
it is avery dolful thing to thy
that it will be thus:

1 upon thy account in respect
of that loss thy had of enjoy
heven when thy som thy accep
as to repe

2 thy are to be lamented upon
thy accoun in that thy dis not
go alitel further if he had re
formed but one sin mor and
then thar need have bin no
objection against them if thy
had bin but alitel mor than
thy might have got in
to heven: but

ry ther are moving and workinge
incorrepirle sal bever to comfort
Ther is afactil victory work of the
Sprit whor by ~~it~~ it works upon the
Soul; 3 thing i to the

3 iohn: 18 very y Thaeu wosh
ed y with our spiritul washei
of the soul from sin we cant
have no cleanson nor instruf in
him: 3 arg y may be argued
in respect of the new covenant
it seale men unto holy ness
our gospel state y afforded [illegible]
1 hor y implied our justification
from sin 2 the other privily
y keeping our body [illegible]
per waughter which [illegible] imply
our justification wel sprinkl
clene waughter upon you and
you shal be clene
4 it may be argued from the new
testment which y speke of the convers
1 baptisme y apple and [illegible] at roger
ohon baptism y our [illegible] nyblany
ordinacs :2: the lord supper of he
[illegible] washing from sin
5 the truth of the doctrin may
apper from sahify of the text
1 ther consettion to thos off
befor they wor admitted to
their offis they wor washed
2 ther waxed of the excution
of thear offis and when thy wer
one nere to god
aplicat ig 1 may be to shew
of the nede of spiritual wash
ing

thy ard to be pitied upon
thy acount if say had gon
altol furder in roligon then
it wood have bin no burden
un to them their zerom wod
have bin wonnd in to ioy

2 y lep is put yow upon the
axsomanation to se whear
thy bare your cry so whear
ybe hant so much of y obor
don to yow and not so much
of y abanifit by it the best
mean is to axsom yours Gelf

avoy that some mens roligon
y aforst roligon thy wod be
canjorted to lut such and
such thing alone but earch
each one lot them alone
their roligon wil do them
no good at the day of iudgment

that roligon that dont mak-e
aman reform his life wil
prove no banifit by it

5 that roligon that wil only make
straen agame apt corupsion
they wil cum to nuthing

6 y mun do live upon roligon
it thy asin that their roligon
wil do them no good

7 y o X to yow to git such
aroligon that wil be abana
fit to yow yow have got such
aroligon thot y abordbe to you
go but altol furder and
git such roligon that wil
be abonifit to yow but dira
one dira y thot yow y wod
not wish any

athiestocake Jonythan ! there
y no hope for a soule

2 it implys a disprove of salvation
in any other way then way of faith
y a supernatural way the gospell
invites are words disprofes sadly

3 the coming to christ dos denote a sup
ernatural and almighty work of
god upon the harte :q: the coming
to x dos denot the volontary and
willing act of the soul to come to x

5 it imply that no dutys and ord
inances are to be rested in short of x

6 a coming to x dos imply an act of hope
act of hope and yet act of obedience

7 the coming to x dos imply that in
a souls coming to x it ought to have
a respect to its one salvation

8 this coming to x dos denot the al
alsoffishency of one that conzoffly
this is the very ground upon which we
are invited upon:

1 thing is here x dos invit sinners to
come unto him :1: ther is an inviting
work of ye spirit to open ye
eys of sinner to se their danger —

2 ther is the absolute cole or com
and of god in this duty to come
now is the time to atend this
duty i when 3 this is the wonder
they see believe one the name
of x it is presumption

4 ther are fools in coming in invit
ation to come to christ —

1 ther are dreadful threatning in the
word of god the spirit makes use of

roligous action with oro[illegible]
action to gother 2 Dorection
y if you nead git any benifit by
roligon dont contridict in you
r liv what you do in sonie
dont contridict in your prai
rs what you pray for 6
dirrec y that you nead not
contane your solos with the
extornal part of roligon
l dirrec 4 that you be shuer to
ley a good foundation for rol
igon the foundation of roligo
must be laid in regeneration
by th god so I loved the

in mister willims sarmon apr
15 march [illegible]
[illegible]
[illegible]
[illegible] came [illegible]
[illegible] for the [illegible]
[illegible]
Shed the world [illegible]
sarmon from x and holy Ghost [illegible]
[illegible] x [illegible]
[illegible] the epistle to thy [illegible]
[illegible] that thy [illegible] with [illegible]
in [illegible]
x the word y carnety to god
[illegible] inclina[illegible]
onto all that y [illegible] any help [illegible]
the love of many y the [illegible]
[illegible]
[illegible] y [illegible] that
[illegible]
[illegible] man [illegible] being good
in [illegible] general caling of a cristian
[illegible] contrary to the
[illegible] any [illegible] which
is [illegible] god [illegible] ever [illegible]
[illegible]

the day wil com that you wil wish
you had non when your souls go to
hel: 2: this also shoes y vanity
when we are stript of worldly en
ioyments 3: let them that god
hay given much outward prosperety
to possess their estat with feare
(remember your condision in the
world consider you are but tenents
in this world god may chaleng you
soul this night and then we shal
be no longer steward: 2: judg of
your estat of your good or bad not
to much your body but to much
thy soul: 4: devote yourselves to
the lord 12 luk. 14 | 11 math 28
doc that some souls are heavy lad
en and burdoned with sin
2 doc y that sin burdond souls are
solemly ~~bidon~~ invited to come to
X for rest and how great and rav
ishing & wil they be to ondon souls
this is our priviledg that we are com
to to the glorious sound of the gospel
open of doct 1 what is meant her
by coming to X 2 how doth X
invite distressed soul: 3 why dos
he direct his invitation to such
1 what is meant by this way of coming
1 it is the same phrase of beleving
coming to X dos imply the reality
of the souls coming to X he never
cam to X must have som nowledg of
X he must beleve that he is god
of wal of men it is no wonder
if we find souls burdned with

[illegible] good end [illegible]

[illegible] of our [illegible]

[illegible] of gain [illegible]

[illegible] many me [illegible]

[illegible] adultery and adulterer [illegible]

[illegible] effectual [illegible]

[illegible] your labour or your prayer

[illegible]

so tive [illegible] can the power of
you now y abod ful thing pardon
your mercy whelst

1 cons what amyrable thing the
wil that be when g perfect
you and al prove wher the grave
cops you out cory how doster or
wil us to remember but what hon
& folse you wel incoord gorden
2 cor 5 12 yad way in a rock
cited to us axcept the afors of
grace for thy cany cont ud of
no long continuance
3 god arpat that thy shal do more
for him then others
- that thy shud give good axsampel
god axpects agrethay axsampel from
them : 2 propsig that thy is a profit
that shud be much prost & abondba
the of : 1 is tis nedful to cope upon
member of god and heavenly things
in the hart of thay that have f riches
thy knod of y thay had nothing to do
exp 4 thy word of hom 2 is tis neff
to a owaken overchfolnes and gilt
cep over ourselves that our riches bee
in snare of the lord of the distruction
of our our harts to take now we cary
one under such incumberments
3 it is ysful to awaken us for ure
to pray that our worldly incumbrence
at more be agnore and signed to
our our souls : chr 18 5 6
4 i may same to seech our worly
desiring thy worly desiring are acled
to their souls & let them consider
that riches have ben the ruen of
abondence of souls

[illegible] Clamours there is much as the
world there is great [illegible] of under
[illegible] of it so much
[illegible] [illegible] it [illegible] [illegible] be very
likely to set your hart upon the world
[illegible] it be very [illegible] [illegible]

[illegible] they breed in the [illegible]
in [illegible] thus the sin of worldlyness
[illegible] [illegible] that he would not give
him nether poverty nor riches
[illegible] [illegible] is gold upon [illegible]
There is no person more to [illegible]
[illegible] than the [illegible] of [illegible]
the [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] great [illegible]
[illegible] for [illegible] [illegible] [illegible] x [illegible]
physician [illegible] [illegible] not only
[illegible] comfort to them and [illegible] consider
[illegible] [illegible] [illegible] by his [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] x [illegible] [illegible]
[illegible] [illegible] 20 [illegible]
[illegible] of [illegible] [illegible] of [illegible]
[illegible] [illegible] [illegible] or naught [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 20 [illegible] [illegible] is
[illegible] x [illegible] is the consolation of [illegible]
[illegible] of non [illegible] [illegible] [illegible] others
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] x [illegible] [illegible]
in [illegible] of the [illegible] [illegible] is
[illegible] [illegible] consolation [illegible]
[illegible] the [illegible] of [illegible] [illegible]
[illegible] [illegible] any [illegible] and trouble
[illegible] to the soul [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

8 tillm u wdri fri corfey rugti
qpeere of meevregrene juh. u
4 ffs wr may harj ge lion rorg ny
cre qr tunny fhegiry of 6d t dody
ore to god the Sovereiy 6d the
grefel wel ud shorgiry ge kenv
qe. azf ofter with david i famed
are any of yee that are taurite
bie qilty of sin tean how that yee
grave ac is o non-pryhcy shar
is X. he to reliove by ore thewe hom
ac thev action & e bacem aseoptae
neer q. not for p yod cerd not stone
in th st of q one moment
xx hery yad may ge arrepen roby
al peryt shed the chorfit ~~rutq~~
in elhegarry at god mfhur
al ther zorvse is thrrewe the lesd
thy said meep yee chergfely
in the service of god & feon
ooner yee ebgredy your san
se to god : & we may se som
ef the uncurifetteo and sad
condition at adoparte seve
do sewe the fase of q eclipsed
and pettl fron treme yeu
u by acymal thing to uove the
savoe of god neith orowom
ge: lot it be improve to ac
seps of is X as ever yee be dogn
to bo axiepted your seu thy
wrfurn u of you to bo ingvod
erngt u is adalful thing for
iney rerjen and butt ner to
ue accepted of god thy well
noe aa capol to stone / be fore
lbyur af men 13 wf 26 then
thei we beagin to say we hau

there is natural consolation which
is refreshing [illegible] nature with the
[illegible] things of god & there is [illegible]
[illegible] that they take in [illegible]
ing and [illegible] by their [illegible]
there is spiritual consolation which
the soul is refreshed with grace
in order to our eternal [illegible]
there is the good and abiding and
[illegible] other way is with the [illegible]
[illegible] refreshing of them encourage
[illegible] quicken the [illegible]
1 a [illegible] in order to the consolation
[illegible] in this [illegible]
2 the [illegible] of this thing is nessesary in
[illegible] the [illegible] of this thing
4 in [illegible] to this there is the work of
the [illegible] upon our soul
the [illegible] x the [illegible]
[illegible] x the soul
[illegible] x the [illegible]
[illegible] or all other comfort [illegible]
[illegible] that [illegible]
[illegible] uncomfortable and [illegible]
[illegible] is comfortable
1 [illegible] believer [illegible]
[illegible] troubel in [illegible]
[illegible] 23 [illegible]
[illegible] made god for us [illegible]
[illegible] that are [illegible]
[illegible] eternal
[illegible] comfortable [illegible] x the
glory in [illegible]
[illegible]
our hope [illegible] x [illegible]
[illegible] believer [illegible]
2 x [illegible]
thing that is uncomfortable
[illegible] activity of sin
[illegible] to them [illegible]
[illegible] and [illegible]
the [illegible] of the [illegible]

2 x by [illegible] by [illegible]
[illegible] [illegible] [illegible] of by
[illegible] Ghost be excepted

2 [illegible] have occasion with
& by [illegible] of [illegible] [illegible]
[illegible] which is [illegible] [illegible]

3 [illegible] [illegible] by x of x
[illegible] [illegible] after [illegible] by [illegible]
[illegible] and [illegible] are of [illegible] to [illegible]
[illegible] [illegible] [illegible] x [illegible]
[illegible] [illegible] [illegible]
so [illegible] [illegible] we may [illegible] not [illegible]
[illegible] to [illegible] [illegible] [illegible]
[illegible] [illegible] may be [illegible]
so that believer have [illegible]
with x [illegible] [illegible] [illegible]
to have the benefits [illegible]
of the prayer of [illegible]
it is [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] prayer of [illegible]
[illegible] [illegible] prayer [illegible] [illegible]
when your [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] of they to [illegible] [illegible]
[illegible] are [illegible] [illegible]
[illegible] may [illegible] [illegible]
[illegible] [illegible] believer have to be
[illegible] [illegible] [illegible]
[illegible] [illegible] be in [illegible]
[illegible] is no [illegible] to complain for
want of the favour of man when
you have god on your [illegible]
+ we may [illegible] be [illegible]
[illegible] [illegible] [illegible]
[illegible]

ore the gorishar of cerson a mart
yet improve agree [illegible] of gr[illegible]
but ther & by [illegible] or [illegible] riquire [illegible]
from him the 3: and the [illegible]
of ebry [illegible] lead [illegible]
the greatest affliction [illegible]
moser & y the [illegible] to be [illegible]
recorr their [illegible] folloue
[illegible] ore affliction and [illegible] in [illegible]
the [illegible] of donone in [illegible] of our
comfort y in X y mercy of [illegible]
[illegible] and [illegible] in [illegible]
X [illegible] any affliction [illegible] be [illegible]
[illegible] will [illegible] that nothing [illegible]
[illegible] & nothing [illegible]
[illegible] on [illegible]
[illegible] will [illegible] comfortable
no [illegible] affliction [illegible]
[illegible] against [illegible] & comfort

— — — — — —

6 John: 56 he that etothe
q whos etring of thie bodoy
nay & dos impley or how may
we eta this deserving by
+ is the word of [illegible] our
any ad [illegible] on: & X crucified y
the obgect of our faith except
you eto y flesh and drink
q whether the flesh of X or
his human nature with all the
[illegible] devine be the [illegible]
[illegible] q whether the [illegible]
[illegible] nature of X be ment the
eting of it they may delivred
[illegible] agar [illegible]
that eta this [illegible] ones
[illegible] no [illegible] our
rosearing of X by [illegible]
and fediing of our spiritual [illegible]
ment [illegible]
[illegible] we may [illegible] our [illegible]

ord-us [illegible] [illegible] so [illegible] [illegible]
sir odan and content [illegible]
with the conception that they are
non in the ordaining of [illegible]
are [illegible] of [illegible]
[illegible] her for [illegible] hope [illegible]
[illegible] [illegible] their [illegible]
ay [illegible] [illegible] and off [illegible]
[illegible]
but you [illegible] [illegible] [illegible]
[illegible] to [illegible] of [illegible]
ay [illegible] are to [illegible] [illegible]
and to [illegible] [illegible] [illegible]

2 then you may [illegible]
doth they [illegible] your [illegible]
[illegible] and [illegible] [illegible] [illegible]
[illegible] to [illegible] [illegible] [illegible]
to [illegible] [illegible] [illegible] [illegible]
2 [illegible] of [illegible] y and [illegible]
[illegible] 2 doth you [illegible]
6: 16: 17: 18 [illegible] no more [illegible]
[illegible] you have nothing but [illegible]
at your [illegible] [illegible]

1. [illegible] & very doctron
[illegible] the [illegible] is X [illegible] [illegible]
to favor and acception for [illegible]
[illegible] [illegible] we love [illegible] [illegible]
3 it remain to [illegible] [illegible] [illegible]
obtain favor for all [illegible] and [illegible]
A by the satisfaction of [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] by the death of X
[illegible] X [illegible] [illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible] [illegible] X [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

X dwels in ys as wee in him.
and mere as deserving of it you
faith in him for thee by [illegible]
& hes grounds to beleeve that he
hes comunion in him!
2 another mons in homsever X ys
he ys becom ones cretur nue in
clination ys puts in to him and by
ys subgecting his wil to the wil
of god! 3 when ye ever X is
in such even he is al and in
stad of al to thes soul
X ys al unto them 1 cor 1 30
4 wher thy union of X ys ther the
spirit of X dwels. 5: wher ther
ys union to X ther is love to christ
6 wher union to X ys ther wil be
harty subject on unto him
7 wher ther ys union to X ther
wil be frut unto him.

1 Samel 2 ich: 12 wor the sons
of Ely thy wore sons of belly
yow may
that rely jose nasty of the sinel
sons of Eoli thy wed not suchmet
them selus unto the yoke
2 the reson of ys thy nud not the lord
I lies desponding from hom
reasone ys no securety of ther
saluation shal cleare up the
1 cons they are com ther if this
no securety becas god hes made
no promes to them in the scripter
2 ary if desponding from god
pardone: nod secure them [illegible]
bi the negled wad [illegible]
of soveld for noe doctrin [illegible]
of adam and euo [illegible]

[illegible] or continue the [illegible] [illegible]
way of salvation hordit then [illegible]
1 com then by seking thy coons you
profer many dificalty and hinders
nes in the way to heaven
when ory the weel y filed with thy
how hered y u for to trok ofe
2 what you are tesping · b ue you
time and coal of the worlt then
your time and seson for salvat
ion Eq 14 gensobly fidaurey
12 lup 20 [illegible] [illegible] tene
here many men are snactemay
befor thy come to thar time to pre
thy rep whervin in to execution
in the time of life y lited anus
to prepar for etarnety
3 it is evedent from thy that you
bou a yany ofosetive inmorte
u is batter for how to sion thy
diraction sacon is golwe in worle
4 you mai tek gy diractinre it
wod be onof 1.0 brung solige
ing upon your in [illegible]; mon
are rove decasery tussing is brne
4 the unxdeenobl upore in thy
in ther you act wintry to pride
you mai advis ether en se
Lu y to shey you now much
rason thy hove to loop after your
who godly quen alibral dijire
- beslaien off outwood blyine
1 Ther thy may acope the daing
and avord the ving thar ofrong
har into & when comprey y
to hove agrat [illegible] af in wor
and to leave me y [illegible]
Inake mon [illegible] dor gil [illegible]
on jo conearny of [illegible]
salvation

cary y^t that many of the childr
en of godly men do liue in a wick
ed cors then and many of them
in wrong corrupt conversation
ob how wil this agree with the
love of g to godly men

1 con: that g dos neuer chuse any
eny person to salvation out of
love to another y chusing any
persons to saluation is with
out any exturnal motiua

2 con that the love of g h hat
put so bestow such blessings upon
the love of god is so bringing am
on to the possession of heaven

3 con that children are holy dis
tinct persons from thier parents

ques y that godly men in heaven
one mourn over thier children
y they mis of salvation

1 it may be so sau you thus it is
ne sertin sin for a man they ar
mis of saluation that dis:cend
from godly ungodly parents

1 cons when god sat up a church
amoung the heathen hath alwais
chosen they that wer not of
godly parents 2 chr 12 : 13 vers

2 cons thus that in churches that
haue bin long time gathered
the are prosperity they

2 it bat is be of a conviction to
they that smooth w^t them selves
that they shal haue salvation
becas thay descend from godly
parents they can in dust up
thay so account they think
gue the comfort & the de
thy dors with the bread of thor

10 mark 2 3 [illegible]

20 oct [illegible] of [illegible] it is also [illegible] that [illegible] in [illegible] riches the [illegible] in the kingdom of heaven if i may be [illegible] we may [illegible] [illegible] [illegible] with [illegible] [illegible] in the world if it pleased god [illegible] i [illegible] [illegible] of [illegible] [illegible] at last [illegible] [illegible] be thankful you [illegible] [illegible] that god [illegible] given to you

1 labour to put a good [illegible] upon thy [illegible] [illegible] [illegible] upon your [illegible] [illegible] thy [illegible] in [illegible] you are [illegible] from abundance of [illegible]

2 labour therefore to gett a worldly [illegible] [illegible] to [illegible] [illegible] what you [illegible] [illegible] such of any [illegible] [illegible] but your [illegible] from [illegible] [illegible] be contented with such things you ha[ve]

3 learn how to improve this [illegible] that you [illegible] [illegible] to labour to improve it to heaven and to [illegible] of grace 2 cor 9 [illegible]

2 if we may [illegible] how much [illegible] [illegible] and [illegible] [illegible] was more [illegible] [illegible] you are [illegible] to [illegible] [illegible] [illegible] at [illegible] [illegible]

3 it may be to [illegible] more [illegible] and [illegible] [illegible] [illegible] after more grace

cons ther ~~[illegible]~~ confidence in presumption
is quit contrary to the scripture
9 rom 13 vers
2 cons that thy confidence is quit
contrary to the desire of god
3 cons that thy security is quit contra
ry to the spirit of god: ^
6 that it is contrary to god [illegible]
for men to have salvation by
their parents:

Qution u bo the more parents that
they can doe in respect of the
salvation of their children
al must 1 be sure if i give me
appropriate faith. A if god doe give
you appropriate faith you may be
sure 2 ob2 ment you ~~may~~
be certain for the covenant salva
tion for your children if they
be unconverted already
A yet they may be saved
they may be as ax to you the f
ather and children o they pardon
to assure you that you was
saved & your salvation to you
you have saved by your
judgment 1 doe ye but you sure
that you have any of bible
2 [illegible] 1 have a care you young
man 2d have a care that you
[illegible] set in array of formal
and hypocrisy if you there to
you shall be [illegible] [illegible]
[illegible] [illegible] [illegible]

149 Psalm 15 vers ye shall
the type of our happiness
to have you to be [illegible]
4 instruction [illegible] the [illegible] the
wonderful condescension

of god is bo ovr lordy
[illegible] it abundance of the goo-
nes of god seene in givin
y other things thos anyhow
may be efected any the mercy
1 it secury to y al the mercy
of this world al the comforts
of thy world 2 it secury to
y the merces of the next world
and y not only ay of his peopl
but the day will com which he
will find himself to be a god
2 us it of necessity that you
do not by any way exclude
your self from thy privelige
be very carful that you
doe exclude you salf from
thy privelig after thy profession
1 thy are carnel [illegible]
with the corupt companion
of the world it is ofen
every preparing to god
2 [illegible] or idoling
of the world or any thing
3 it may be of exortation
to make choice of god of
your [illegible] and to git it clerd
up to y you that it is soo
1 as an exortion you to make
choys of god of your [illegible]
1 arg that y [illegible] to fit of god
to be your portion and
[illegible] that gis the
greatest an the [illegible] god

he is gaddnes himsalf he be
1 camunicabely good 4 self
2 be y unsverring and ever
lasting good 3 ther is fulness
of satisfaction to [illegible] be found
in it 2 of g y he best good
so ther y nen more wail
ing to be taken for your
porshion of good y
3 in loving g for your
good you have al for
your good 2 brouk
y they you need mak
u thiar and you will
git unspekabel confor-
tabelnes 4 have you
by mutuel covenent and
contract given y yourn
self to god ! 2 then do you
cary yourself to god in thy re
lation 1 do you love god as
your chefest good
2 do you seck ~~your~~ his glory
as your ulteneat end
3 have you chose god as your
lot [illegible] and your rest
4 do you depend upon him
as your great benefactor
your choys of god do you
unfainedly chus god and
do you rest upon him

10 marke 26 vers these words
are accasioned of the difficulty that the
rich men must wyth al
· here is deepe wonder at y^e word-
neh | from ajm they of the caus if it
some affect they woul folixhisat
for the salvation of others
2 arose r· that if riches shall come
heff were so much doe by this
kingdom of + · that the best
hearts are so apt to stide your
~~them~~ worly prosperity thiy for
3 - i t^d proved that
ki-klorlingstone may w ark
in them foor of their estat
2 - that they were put upon such
tryals y unoffered y away when
others for a rich man to be
saved then who amongst you sh
4 when the difficulty of salvati
on are opned and laid before them
we may wounder that any orjade
· proue that is the edificall thing
to be saved 7 mat 14 straight
2 peter 4 18 the righteous are scars
2 things is to the you have saved
they of come to be so difficulty
for · y take y that thy yoke
is esy and burden y light
A the difficulty by reason our gods jor
doe upon any one part or ad
ictoones and promesy to be
sat upon other things

beccy this y novel to y thiq y the
which ~~the~~ ~~[illegible]~~ to von after

this dificelty is in cress order
be congreator by olony cuffing in..
He would seem to be ay ~~[illegible]~~ thing
in thing to be von
2 it com to pay that they dots
~~some~~ uncond ~~that~~ one to a corn
el hert that be nessecery

maney thar ar thate arcole
but fu thar ar that ar chose

mark: 10 20 and her it
may be in gured why the
things shod be in gured
2 man cant bar that thar
shod be somoch saff dem
l in the way of safuasion
bi hir may be considerd
the in goimants of haue
do counter vail hit
ieremiah 18: 21 hir is the
love of sin that make
man crie out agingst
the difekeli of the way
it ha

positeuitey hite is fit
that we shod think them
difikelt be cas man shou
thik the way of sol uason
esey 3 weshad not think
of it so be cas hit shod
stur us up from formalit
~~4~~ to maintain and depen
opon god for ~~g~~ gras —
to depand upon god —
2 corintins 2:10: beleuers
haue cos to regois under
the grates of flikson —
3 that we mit be forarmd
to de ~~pe~~ armd with —
ras aLusons to depend
man that ar resoul'd
for salvason moste —
hold on for apxcason
i yous to bet man from
thos uain hope that

saluason may be got esley
maney dos think that thay
shal be saued but thay—
dont consider what the
way is god dos somtims
giues harts as wal as gras
& we shod laber to git
a hart mortefid from the
world and sin when the
harte is mortefid the work
goos on esley nasst we may
youe this to fortefi our hart
ily nas you do loue your
saluason to tak pains
paul prast to wards sal
uason & the way to hal is
dificult to maney dos
go thorow dificults
for to sin the work is
hard as wal as your
weaess he bas.ed

tho the the work to haven
be difikolt it is worth yor
pains and thar for dont ni
kit a bi bigins ~~wod~~ youn
~~[illegible]~~ but be in god cornast about
ni athin igs that crist
wil giue ras to al thos tri
rost in him if it be so we
may se the sacel ras of
satan to hinder man from coming
to crist and he som tims
doos hit buy ~~pesup~~ presms
and som tims buy dis spar
he be groches man thar
hapenas whan he can haue no
what so euer doos hinder
us from com ing to crist is
the polesey of the diuel
2 hans we may se the loue
of god in pre paring a sauer
Jan tikts 5.10. had it not
bin for crist we nauer sho
had saminitis comfort

hans we may se the misrofel
con di on of un good li sols —
2 your parsons and your scoring
ar lothsom to god o that you
mit be rousd that sin foo urit clg
hans you may se the unxcusebe
nas of that sin of bak sling
be: shal we leu the com fort
of crist the in goyment of
thing this worldis ly lat al
that have cloosd with crist
reli in him thar is that insticn
to releue us un der the grie
of flik son in this world:
imbras crist that has ~~crist~~
given you com foort if you
have nothing but what this
world doods a foord us thay
may leue you in amomont -
tak hed that you doont
clos with crist onley fore
the presant whan you ar
under som grat of flik son
and than shak hit of
your day is now and not
to moro

us thar is nothing in crist
that shod be re fused so tha
shod be in us nothing that —
shod hinder us from be ing re
leued 2 having found canfort
in crist have a car that you —
dont creat nue troobels.
have a car you dont mas your
—
2 cron 34 3 god is wal ples
with arly piety the god
ly axsampe of our predesu
ar to be folod conure becas
thay ar commandbl ta
~~2 cru~~ 32 that thay ar unde
~~une~~ grater oblegasons
to be goodly 1 that thay
ar giuen to god in bapt
and thay ar giuen to god
in prair that thay arun
der maney grasus incori
mcants god wil be found
of the childern of his
sarvents com art t way
3 acts 5 20

thos: for thay oght tnas yr sd
ingagd to doo hit god dos —
command hit to be don thar —
for hit 3 hit is aweedant —
bi the threetning that god
dos pre no uns impuant =
to reprove thos childerun of
goodly parons that thay ar-
wiked hoo can akspreas
the sin of thoos parsoons —
naf thay doont thay cant
but smoder thar pcomshons
whan thay have herd of n nane
thay torn tha bakes upon —
hit and that ~~hit~~ wil be ry vere
a quexeatino whan thar.
parons shal ris up and
say we wornd tham —
and hit shod ax sort —
parns that thay doo ful fai
ed acat thar childern-
the atority of god ~~dos~~ col
for hit

& hit shod be don becas of-
the grat im por tenanct ly
hit is nasasery to countrin
buton to crosh tham i the ag
& is thate you may anser-
your dadacat ing tham in bapti
& brang to stor up you that
ar the childern of godly-
perents that you ~~t~~ do tak
tak the the axsampel
that you ar in stracted in
& you her by you wol refrist
the hearts of your godly parme
her by you wol com ply
to the desin of your parons
& in com ing in to this contry
her by you wol be prepard
for conarchy dath
revalation. 3. 20. // the ingoy
of a seson of gras is a wer
grat marsey indeed the
hol tim of a mans lif is
is a seson of gras but e
thear ar som sesons that

ar in as pes of maner the ses to
of gras and ~~tt~~ hit is that
the takst maks mans on of
hear gents that crist
ar gus with sinurs that he-
stands ar the dor anted-
knoks docktern the mosong-
of e govs speret or his pre-
wedenses ar knooking to
the sool crist knoking
is a signifikson wilingnes
that thay might have lif
crist is the dor to the sol
igrons in the sol is lik-
blindnas in the body crist
is got into thar under-
standing and consion but in
thar wil is that up aga-
him nak what is mant
buy crist knooking at sineng
hart why hit is his grat
grag and con desans on to doo
hit but som ar so sanslis
that thay do strive to resist
him ther is comid nit crs in care
con warfed on

job 9:10 hit is the comfort
of the godly in thear afflik
son and troubls that thay
haue songs in the nit that is
som thing from gods word to
comfort him but the wikid
strive to shak of thar af
fliksion crist ses he draws
tham with the cords of man
thos that ar fiting for com
3ly buy what ingstremants
dos crist knok at mans man
minds wills and conshonses —
i consor hit is by his word
and prouedenses when the
the word is sat hom hit stons
& and a wakns him the reth
of man somtims is dradfooll
but what is that to the m
of god crist dos inuits
sinors to com to him

reuelaso 3:20 the on dem
of the sparat on the sol
ar knoks 3 thing is his
prouedens ar somtims
comene to awakn man

Somtims his word ont wor
and he sands iugmants and dos
hit in a n conshonses ar aſlep
that other mens wont doo
that your mind is so inamerd
with the world ingoymant
that nothing aels wil doo
f. this god knows at man
harts and as he dos know
at mans harts buy the hearne
of his praeons so he dos kno
by his much marsey to siners
aplecaſon 1 yous is to su you
what a deep sleep siners ar
in ~~that~~ he most he most know
sc loued be for thay was her
i hit is ignarons of a nater
of sin and dont consider
the ned of a saueing work
3ly som by a good adacason
have bin caped under restra
int so that thay dont brak
out into gros sins so thay ar
c-Kerfly them is in tarpre
tason of god proue dangs mat
man ekuer —

praser uason from tampte tiol
corkamity is no sin that he
dos in faid to be spoo sper
itol marsels 3 wear be larnt
what in proument we ar
to mak of gods proue danses
that thay ar so maney knok
and cals to bring them hom
to in proue such proueonsy
we ar to mind what dispos
ison thay find us in
ly how comfot we shoud be
of remouing thos things that
dufn our ers againsts the
knoking of gods proudenc
ily bear fre of bad consider
2 akcrason that your wor
atand to the kioks of god at
er buy his word or by his
proudanc consider what
grat neglegty thar ar of
your giueng crist room in
your ~~hart~~ hart consider
whan you oy al your orle
in goyment wor leue u thar
thar is ned of crist

4ly crist doos wons mor solom
ly cols focs tonbuy his word
and prouedans and lastly
and naf you dostand out
this opertunety you kno not
whathar he wol euer knok
aney mor

7 ekle:14 ho can alter
gods proue done her is
a do dly preffered in the
day of prospeity reioys
and in a day of aduarcety
con sider: god has sat the
the on ouer againgst theor
her as man

Doc god has bin plesed
for wis and holey end
has bin pled to dispens
afflikshons and marces
to gather: som times thar
is a grteel of outerd af
f[illegible]ikor and in woort co
fort to gather

iob was a plain instons
in this cas i resn becas it
is most sute ubel becas of
the plas we liue in and
that is be twen hauen
and hel that we mit be
mad rady to ingoy hauen
and larn to accaphad
2 god has maney wis and
holey ends to bring to
pas her-by to bring us
hom her-by nat god dos
bring lit strok upon u
we ar [illegible] an to shak
tham of 2 ly to tak our
harts of the world and
to sat tham upon him
that man that has the
grates in gouernent in th
e this worl[d] most los
for acha yng 3 reason is
that we shodent be
to moch lifted upe—

4ly that he mit drawof
our faith that thay mit pe.
de pard up on him na thin
was no ordord that the con
dison of the godly was
always prosperos and condis
on of the wiked was al
ways evel thin thar wod
be no ned of the aksorsih
of faith in provemant
hau in sot ubol it is that
we shoid slit the marses
ps naf thar be son evel
thing mikst with thar
2ly al it may be in proued
to hinder dis par whan god
dos send good and evel
to guther 2 you shod be sor
ous ly ~~what~~ re for ing that
which is past for god
can son sat prosparety
in the rom of ad vursety
3 hit may be in proued
that it hod hinder com plai
ning whan he sats on our sain

10 mark:27: god is abel to doe
what soaver pleses him tho-
it sems un posobl with man
god can doe al things that
ar losos to dw i. hit is unpo
ubl with man in himsalf to
git haven it is not posobl
ather by the law or buy th
gospel galatons 3:10 corsed is
avereon that continies
2 thar ar such difikolties in
the gospel that man cant
git salvason by his crist
con steutld to give gras and
lif it is evedent from the
crapson that is in the nator
of man that thay hant no pour
in him salf to save him sel
6 john:44 we can not thinka
good that nathar spek any
good thing than shurly sal
vason of man is al to gather
of himsalf un posobel —
naf he be a worley man
thar ar maney som tasons
and naf he be a num bish
ue

man thar is prid which tak
away his hart som ar afraid
to be holey becaus of thar com
panons and maney other things
thar ar to hinder but they
ar nothing to the tamtason .
of the diuel he taks a grat
del of pains to sut it with a
tamtasons he tak notis whic
way the tr lins and so suts
himsalf so that we had ned
haue a grater strangth tha
that of our salues we had
ned haue god to halpe us
apply all a car that you da
desper hit shodent driue
us to dis pondonce but hit
shod driue us to god for halp
god is abel to chaing our
harts and mak us loue thos
things that we nowe hat
cantikls draw me and i shal
ron affjery tho hit be to
hard for us yet he can sance
ti fi hit god is abel to torn
euel things in to good
thar is nothing to hard for
god

god can mak our enemis at
pes with us god can bind
Saton so that he cant doo us
no hurt god can bris Saton
un der our fet and as god is
grat so he is grasus maney
dont quaston his grat nas
but thay think he wont
be wiling to do for him ---
2 yous may be to worn us
from mormering aguinst god
thay he cals us to do such tri ngs
when we cant do hit god sat
adom as capub his pargon
for us al and he lost hit
3 vaulfason 20: 1 ti by what
manet crist knoks thay ar
siliionte and sekrat tor othe
rs but to the parson hit
is a knok with out noys —
no man knos not what con
wi ~~th~~ and a warning
thay ar uson som and others
dont kno hit som ar ~~ratin~~
mor dradfol than upon othe

Som ar atarar to thamsalues —
and Som in anor mit manor
and thar is agreat ded of deuir
wisdom Shon in this and Som times
the knoks of crist do preuail
and Som times it is not S — k
4 ly the Speerit knoks with athi
Sukson wbu convikson upon the
bak of another Som haue bin
folod with conuikson from
thar convikson fron thar cradl
5 Som times you knoks in tor
mitingly now and than a knok
thar ar Som that haunt abou
won or to a wakning knok may
in 35 yers 6 crist knoks with
both hands to gather that
is by his word and preuenc
7ly thes knoks distorubs in
our sekurety it maks the
~~bef~~ sol fol of fers about
his con dison lastly whan
thes knoks com in acruos t
it dos alorom all the diuels
in hel to hinder thum from
takin afast thay striue
by toling them asleep

cond tals tham thar'ar athow
on wors sinors than him cond tal
tham that god wil be mor-
marsefol than to own soman
cond naf that wont wo he com
that sit is to lat for tham he
tals tham that naf thay har
can at the forst knok than
he wod her but now it is
to lat 2ly con sidor that coday
wol com that you ort knok no
mor whan god has don knok
ing but late man sit under
the mens ion con serrnd about
his sol cond ples himsalf wit
his worli ingoymants hit
is a had sri ma towm the yough
H is to be ma'd of this is that
you shod be deply thankfol
for thes knoks naf your sol
dos open to hif imcoy sayintou
you naf you corfeeli and
witing by achsept of him
in the gospel tarms ned not
fer ned not fer the tem tal me of saton

your sol is mad afarm pol for
the sol to dwel in

o mark: 27 they that
thake or fersly sansubley
of thar imprudency shod
consider the pour of gods
gras we shod consider
his pour to bring asol to
a stat of gras his pour
to keep us into hit that
it is anakt of devin pour to
to work awork t p~~ower in~~
r ~~harts~~ of gras in our harts
and the droying the sol to
crist it is a work of gods
speret 2 asesons throfaith
yoursaved and that —
and we may consider the
pour of god in keping us
in astat of gras
as whan god had created
the world he dident leyet
but dos govern hit and
presarve hit

so he dos in the nu treaso
he keps haven for tham an
tham for his so he dos ak
sis thar grases that he has
rot in tham thay that have
asumed all feling of thar
im pudencey shod incoriy
thamsalves in the powr of
[illegible] lat your con digon be
naver so bad thar is powrand
in god to hal pe you 2ly
whon we se gods powr to
som hope of gods wil 3ly
god powr is in gagd to his cov
nant peple 2 reson the difik
ts that ar laft in the way of
gras a ar laft to driue
us to the thron of gras
whan thay se no powr of
thar on than he shos his
powr so that our nes
sety is gods oportunety

apelly cason i hite shod sarue
to in corig us in navel so great
difi kolts that we may find in
the way of religon god ~~e~~ conds
ly bind ipp sutonz yous is that
we shod mak yous of the powr of
god when you have bin begon
in the way of religon we shod
mak yous of the pour of god
an whet can we ~~to~~ do the powr
of god sat ons work we shod
wait upon god in th way that
he is most ofon found god ai
do ~~us~~ that for us that we can do
for our salues 3ly larn to giue
god the glori of al his gras
thar is reson to ascribe al the
glori to him from whuns al the
gras coms
som wol say that it is of god
that crist is reueled but
tham salues that they improu
him

54 isa :78 i her is a cas sope
the has comfort for his pep
in the worst tims that thay
livein with the ever lasting
kindnes if he have marsey up
on them the promsis in the
doctering ben [illegible] mad perta
kers wons of the benifits of
shal nevlr be takn away from
him i we moste desing wish-
betwen the love in outerd
marcy and inword speritel
marsis 2 ly we most desing wish
betwen the love of god and his
love to us :: psalms 8 2 king 6:18
the pepl of god se but littl of
the love of god whil god gins
thar is god may with drow
his love from his pepl in outerd
respekts and not in inwordres
pekts he may be giting thom
by thes things we ar rady
to iudg of god by his outerd
deling hit is rather to dro
out thar grasis

Som time god dos stor tham up
to repentonc of thare sins in outerd
deling and thar is but litel of
gods loue in hit which thar is
& as thay ar but grudewels
so thay ar but tampural —
it is but short as in resakt
of others and hit is but short
acording to thar sins naf he dos
with dro him salf in tam poral
in goymands it is to mak tham
fit for spiritul blasing
gods pepl ar som times in a cek
ur nuglegent way and thun
he dos bring thum under som
tam pral aflikson to stor tham
up again and hit is som time
to hombel tham ~~for~~ thar form
ality 32 irimy 4 6 ~~be pord~~ w: not
lul jalous 8 9 inprouemant
houe shod ouer harts befakta
and iorn in us that god shod
mak som his couenont —
keper with euer lasting
he loued us 2 ly we haue cagit
of his loue for his sakond rop
one

col 2 13: 1 we may se won grate
reson that man sit under the
ordinance and have no banifit
by hit is be caus thay ar sanslis
under hit thay have is and se
not 2 thay ar under that grat ind
mant of being sperotuley ded
thay ar awakned both by ord
nance and provedons 3 thar for
we have no reson to think that
it is wel with tham that live
[illegible] quiatly under the mens
thay think thamsalves wel
whan hit is far uthe wis 3ly
we may hans se how the bast
sarvises of re gmoorot man
ar un afaktorbl wl is don with
out a princupel of lif wl thay
do in religon is lost 4ly is unc
onret man ar speritually ded
than how litel comforte
is thar in the sosity of un
godly man 5ly nuf sinors
ar sperx-tely ded than what
sad cas thay ar in whan thay
by tamporoly thay ar under
spertual deth and when thay

dy tam proly thay by a turnilee
naf you hant a Speritouly
lif be gon when you ar alive
you ar Speritidad when you dy
6ly naf Sinerrs ar under Sper
itual dath than hipricits ar twic
dad a dobl punshmant Sems to be
ll prepard for tham that ar twis
dad 7ly naf Siners be Speritoly
dad than how deply is tharcas to
be lemanted naf you cant e pity
tham it is agin that your Spe
ritly dad you shod consider
whather it bant your cass
naf you ar Speritouly alive
you have falt your salf un
der the power of Speritoul dath
naf your Speritualy alive
you have Speritule visit
and naf your Speritualy aliv
you have a Speritual tast
derakson for thos that fel.
tham salues under Speritol
dad the dirakson is thare
you bant dis ecorigd

thar is grat cos of confort
for tham that ar brot from sper
itul dath you haue grate cas
to blas god for his gras for hit

the mony as i resed at
john wayt was mony but
twenty shillin ad 3 pence
wich mony was aconted to me
for one ad twenty ad 4 pens:

Receved in mony of Saml
Biling the som of -10-13-00

by my one mony the som of: -13-18-0

Joseph Chamberliy Credit
by mony to John Biling — 10 18 - 5
reckned ~~and~~ with Joseph Cham
biling 16 ogust 98 and then
due to him on acount
which was in pay — 0[illegible]-13-9

John Biling payd to Sarah Biling
in mony by rect of her porshon
from grandfather Jelos estate — ~~0110~~ 1=12=00

resefued at Joseph Chamnek
in mony on John Bilings
acount the som of : 1=18-6
I say resefued by me
from Biling: in may 16:1699:

Jenuary $17\frac{14}{13}$ reckned with
John Smith and thare due to me: 0 – 12 – 9

paid to Nath^{ll} Stanly
for: Nath^{ll} Colman 00-10-0

of what Sarah has received
upon this account:

~~work. don for Michoel Dickson~~
~~in the yere 1689~~
~~by howing 4 ackers of corn 0 5 0~~
~~by howing 4 ackes of corn 0 5 0~~

acount of Daniel Edwarnedal
by one caff that I solde to
him which com to 0 15 0
by twelf pound of tobacken
0 4 0

Creddet to mathew Dickson
in rie by 5 bushels at 2 per bush. 0=10.

Daniel weaver creditor
by wintring one colt
mor by one pigge - 5 0

worſ don for Rickord Biliny
in the yerd 1688
by 3 days worſ at his born
frabner : 07 00

Co Dokter Husfery he £ 15 — 0 — 0
Sugter reſefud may ~~1 — 19~~ — 6
Colman in may ~ 1 — 10 — 0
Culogh in may — 1 — 00 — 0
Billings in may — 1 — 19 — 6

by peuter 3 basons : 9 -
3 platts - 7:6 : one bottle - 3 -
1 flagon - 4:6 one cuppe 1:8
1 porrengar - 1 - 8 : — 1 — 1 - 3

receved in mony of peuter ii -16 - 6

work that I have don for
iofe John dickson
by plowing ground :0 3 0
by hoi ing ground :0 2 6
by my selfe one days work
by Ichabord ally 2 days wor
by samuel bitmy 3 days wo
by conelger billing p days wo
by carting logs · one day
by horing and hoing comon
by one days work by ebnezer bill
by hoing one ach holf of corn
by one galon of metheglen 00 1 00
by borony wright 1 00 -2 00

By 3 galans of sine 8 pe galun in may :—0—20

6 0 0
0 10
0 3
0 13 0
0 3 0
2 3
2 2
2 2
5 6
5 4
6 2

3 0 0
1 0 0
1 2 0
0 4 0
0 2 6
0 0 0
1 10
7 5 6

6
2
8
2

1788 [illegible] Hay [illegible]
by carting ston one day 3 0
by carting one day 0 5 0

[illegible] of Joseph chemberlan

by cartng wod 0 1 — 3

by carting ston one day 0 : 5 : 0

by ~~cartng~~ flowing one acer land 0 : 7 : 6

by flowing 2 acers agan 0 : 10 : 0

by one bushel of wheat 0 : 1 : 8

by 2 bushels of [illegible] 0 : 1 : 1

by 2 bushels of oats 0 : 2 : 0

by one ~~bushell~~ of [illegible] — 3

by one quort of huney 1 : 6

[illegible] quarter flowr 0 : 3

by corting wod one day 05 : 0

by ona lod of wod : 0 2 6

more by work [illegible] : 0 4 : 2

by woon lod of wood = 0 = 3 = 0

~~rosceved of 13 may | cnono rli~~
~~by one rore of sthros wther.~~
~~by onegore of thus~~
~~by one baley cand.~~
~~by one boleyond~~
~~by one rore of thrgu~~
~~by 7 Dogs roots of croft o 7 0~~

o 1 i rose ebnez bille
o 2 o 1 a
o 7 6 rof of goveg o
3 rusek of Jis so 6 o
1 ecu of you o 5 o
rey of yeue of yo o 8 o
rey geved of you 4 o
raegyed of yue 5

accounte of [illegible]
by one lod of wod 0 2 0
by one lod of wod [illegible]
by corting one [illegible] 0 - 3
by corting one day 0 - 2 - 3
by corting one lod of hay - 1 0
by corting corn on day 0 - 1 -
by corting [illegible] 0 3 0
by one lod of wod 0 2 0
by one lod of wod 0 2 0
by one lod of wod 0 2 0
by plowing one afternone 1 0
by corting one day on day - 0 - 8 - 6
by one lod of wod - 0 2 5
by one lod of wod - 0 2 0
by one lode of wod 0 1 0
by corting one day wod 0 1 0
by corting one day wod 0 1 0
by corting one day wod 0 1 0
by corting one day wod - 0 1 0
by corting one day wod 0 1 6
by corting one day wod 0 1 6
by one lode of wod 0 2 6
3 — 3 — 8

recknod with [illegible] olles
in the yere 1698 more 29
and due to me — 2 — 10 — 2
by bring bords from [illegible] 4
by plowing [illegible] 12 8
by plowing [illegible]
and [illegible] 13

reseved of Ichabod Alis 15 —
by 2 yard of — hol fus.
by half abushel of indian corn
1 fift bushel of oats 0—1—6
by half apeck o — salt
reseved of Zachariah Alis
0 13 — 5

by plowing land in the home
lot 0 1 6

Reckned with Ichabod Allis
in Jenuary 17 1698 and there
Due to [illegible]athan Billings stile: 5—11

by 2 day work at iohn proforry
lonte :oo 5 : 6
by iohn fild one days work scoring
at ioseph Smith timber oo2 oo
by my self scor iols :002 : 6
by no days work scoring at
ioseph arthor timber :oo 2 : 6
by 2 days hoing corn oo 5 oo
by 3 days froming at Sam
vel marsh born :oo 7 0
by one days shorryshop :oo 2 6
by half day carting : oo 1 3
by mony one day : oo 3 oo
by mowng 2 days oo 6 oo
by reaping 2 days oo 6 oo
by mowing 2 acker of barly oo 2 6
by moing one day oo 3 oo
by carting one day oo 2 6
by mowing one day oo 3 oo
by mowing one day oo 3 oo
by one days making oo 3 oo
by one days from 2 0
by 2 days plowing oo 5 0
by one days kuckpot oo 2
by one days going oo 2

of what + pgr
3.5.9
right

John

1 what is it to execute a offis
2 how many offises doth X execute
as [illegible]
3 in what stat doth X execute these
offises
4 why doth X take al thes 3 offises
5 can no man take in one
offise and not in another
1 what is a prophet
2 how doth it apper that christ
is appointed to this offise
3 what doth christ reveale
as a prophet
4 how doth X reveal to us the word etc
5 what is the word of christ
whereby he revealeth the will
of god
6 how are the whole scriptures
the word of christ when but
part of them were
spoken by his owne mouth
7 is the ~~scripture~~ spoke of X without
~~the spirit~~ the word sufficient
to teach us the will of god
to our salvation